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THE CHRISTIAN TEACHER IN SUNDAY SCHOOLS

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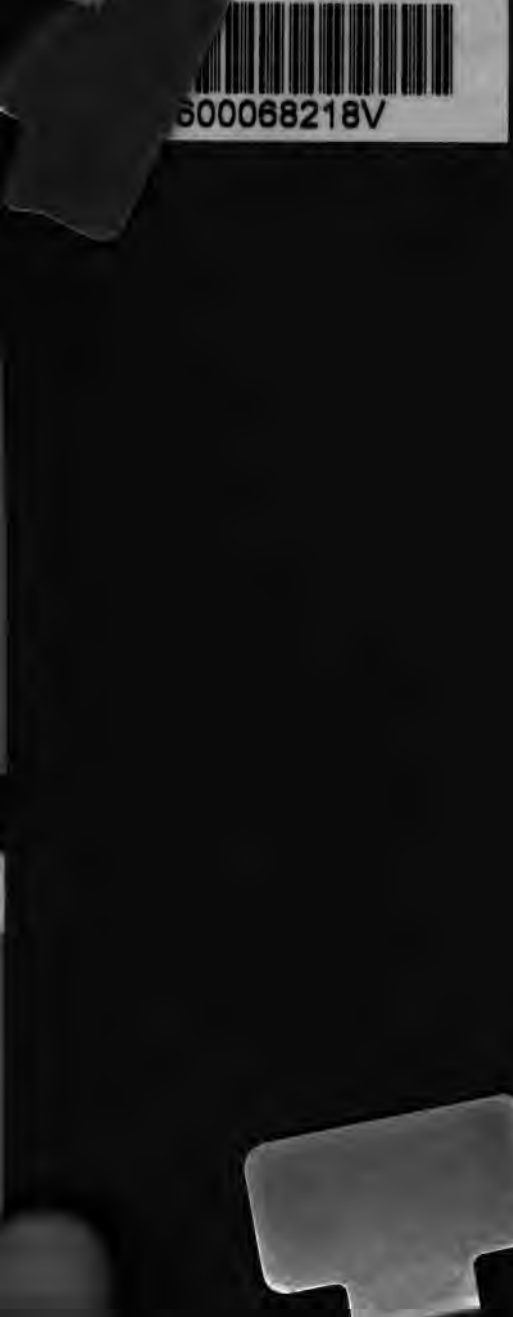
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THE CHRISTIAN TEACHER IN SUNDAY SCHOOLS

THE

CHRISTIAN TEACHER

IN

SUNDAY SCHOOLS.

By

THE REV. ROBERT STEEL, M.A., Ph.D.
Author of "Doing Good," &c. &c.

"Lovest thou Me..... Feed My lambs."
JOHN xxi. 15.

"We are bound to cast the minds of youth
Betimes into the mould of heavenly truth,
That taught of God, they may indeed be wise,
Nor ignorantly wandering, miss the skies."
COWPER.

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DOING GOOD; OR, THE CHRISTIAN IN WALKS OF USEFULNESS.

LIVES MADE SUBLIME BY FAITH AND WORKS.

BURNING AND SHINING LIGHTS; OR, MEMOIRS OF GOOD MINISTERS OF CHRIST.

Preparing for Publication.

STARS IN THE NIGHT; OR, MEMOIRS OF MODERN MISSIONARIES.

THIS LITTLE WORK

IS

Dedicated

TO THE

SUNDAY-SCHOOL TEACHERS

IN

SCOTLAND, ENGLAND, AND AUSTRALIA;

WITH WHOM

The Author

HAS BEEN HAPPILY ASSOCIATED,

AND BY WHOM

HE HAS BEEN GREATLY ASSISTED IN THE

WORK OF THE MINISTRY.

MANY of the readers of the following chapters are, we presume, acquainted with the poems of George Herbert; but not so many may be familiar with his prose work called "The Country Parson." It is a small volume devoted to the work of the ministry. Written in a style of great quaintness, and overflowing with practical wisdom, it is one of the most suggestive books which a clergyman can peruse for his personal benefit. The titles of the chapters in it are such as the following: "The Parson's Life," "The Parson's Knowledge," "The Parson's Library," "The Parson Praying," "The Parson Catechising." They are all descriptive of what the parson ought to be in each department of his sacred work. Honest Izaak Walton, author of "The Complete Angler," was the biographer of Herbert, and he thus writes of "The Country Parson:"—"It is so full of plain, prudent, and useful rules, that *that* country parson that can spare twelve pence, and yet wants it, is scarcely excusable, because it

will both direct him what he ought to do, and convince him for not having done it."

A similar manual would be of great service to the Sabbath-school teacher. It would savour of presumption were the author of this little book to claim for it a merit equal to that of saintly Herbert; but he offers it to Christian teachers in Sabbath schools as a help to their increased efficiency. The chapters are all brief, and rather suggestive than exhaustive of the subjects which they discuss.

The author has long taken a deep interest in Sunday-school instruction, and, as a clergyman, regards the teachers as his most valued coadjutors in the work of the Lord. It has been his delight to encourage and to aid them in their labours of love. Most of the following papers were spoken to them.

This book is therefore affectionately commended to Teachers, with the earnest prayer that the Great Shepherd may bless all those who in obedience to His call "feed His lambs."

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THE CHRISTIAN TEACHER

IN

SUNDAY SCHOOLS.

I.

The Sabbath-School Teacher.

"Faithful men, who shall be able to teach others also."—2 TIM. ii. 2.

"Delightful work! young souls to win,
And turn the rising race
From the deceitful paths of sin,
To seek redeeming grace.

"Almighty God, Thy influence shed
To aid this good design;
The honours of Thy name be spread,
And all the glory Thine."

IN the year 1781, a gentleman in Gloucester wanted the services of a gardener, and, for the purpose of hiring one, went to that part of the city where the humblest of the people dwelt. The person he was in quest of was not at home; but he awaited his return. During this interval he was greatly disturbed by the crowds of noisy boys around him. He inquired whether they belonged to the town, and bewailed their misery and idleness. "Ah, sir," said the woman to

whom he spake, "could you take a view of this part of the town on Sunday, you would be shocked indeed; for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, playing at chuck, and cursing and swearing in a manner so horrid, as to convey to any serious mind an idea of hell, rather than any other place." The picture thus vividly drawn impressed the mind of the benevolent man, and that spot became to him, to England, and to the Christian world, more worthy of note, and associated with more blissful memories, than most of the places that history has stamped with fame. It was there that ROBERT RAIKES conceived the idea of Sabbath schools. It was there that the word "try" came into his mind, and gave energy to his philanthropic thought. "I can never pass by the spot," said he, many years afterwards, to Joseph Lancaster, "where the word 'try' came so powerfully into my mind, without lifting up my hands and heart to heaven in gratitude to God for having put such a thought into my head." Nor can the Christian teacher, or any whom his labours of love have blessed, think of the city where Hooper died a martyr, and where Whitefield was born, without connecting with it the fact that there Robert Raikes began a work which has extended its influence far and wide, and multiplied its agents a million fold.*

* It has been repeatedly asserted that Sunday schools existed in Scotland long before the time of Raikes. "The Sabbath-School Messenger," an excellent pictorial monthly, published in Glasgow, made the following statement in one of its numbers for 1860:—"The successor of the celebrated Boston (of Ettrick), Mr. David Lambert, is said to have taught a Sabbath school in Berwickshire, highly spoken of for its blessed effects, so early as 1710. The late Rev. Dr. Burns, of the Barony Parish, Glasgow, in a letter to Dr. John Brown, dated May 12th, 1826, says: 'I remember that, in 1782, the Sabbath schools in Glasgow and in

Robert Raikes commenced with the assistance of four paid teachers, and produced by his schools a marked improvement of Sabbath observance on the neighbourhood and on the children. Writing afterwards to Colonel Townley in Lancashire, he was able to state: "It is now three years since we began, and I wish you were here to make inquiry into the effect. A woman, who lives in a lane where I had fixed a school, told me, some time ago, that the place was quite a heaven upon Sundays compared to what it used to be. The numbers who here learned to read and say their catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to church—a place into which neither they nor their ancestors ever entered with a view to the glory of God. But what is more extraordinary, within this month these little ragamuffins have in great numbers taken it into their heads to frequent the early prayers, which are held every morning at the cathedral, at seven o'clock. I believe there were near fifty this morning. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers."

How many minds the influence and example of Mr. Raikes stirred up to seek the Lord, and to labour for the good of others, it is impossible to know until the great day. The institution of Sunday schools is his abiding

the Barony Parish were established, and I believe that they were begun before we received information of what was done by Raikes. I know I regularly attended those in the Calton in 1782.' Other godly elders and ministers have been mentioned as being in the habit of gathering the children together on Sabbath evenings, and examining them as to their knowledge of the catechism many years before the above date." There were efforts made in Wales also about the same period. In the year 1784, Asbury was moving for the establishment of Sunday schools in America.

monument, and every teacher is more or less a fruit of his labour of love. His was a creative mind which set thousands of others a working, and thus perpetuated his own philanthropy and zeal to succeeding generations. His influence on individuals whom he personally met was also very impressive. The following is a striking instance. It was found on the fly-leaf of a well-known Bible:—"This Bible was presented to me by Mr. Raikes, at the town of Hertford, January 1781,* as a reward for my punctual attendance at the Sunday school, and good behaviour when there; and after having been my companion fifty-three years, forty-one of which I spent in sea service, during which I was in fifty-four engagements, received thirteen wounds, was three times shipwrecked, once burnt out, once capsized in a boat, and had fevers of different sorts fifteen times—this Bible was my consolation, and was neatly bound for me by James Bishop, of Edinburgh, on the 26th October 1834—the day I completed the sixtieth year of my age, as witness my hand."

Mr. Raikes was much encouraged by these successes, and had his example copied in many other localities. Being proprietor of the "Gloucester Journal," he made his plan of benevolence public, and early drew the attention of the philanthropic to it. Yet, strange to relate, soon after their founder and supporter had passed away, the Sabbath schools in Gloucester ceased. There does not appear to have been any individual or even a society liberal enough to bear the expense of this scheme of usefulness. Voluntary agency in teaching was then unknown. The Sabbath schools throughout the country

* There seems some discrepancy between this date and the commencement of Sunday schools.

were all taught by paid teachers. At Stockport, in 1784, each teacher received one shilling and sixpence a day for his services. Even the Sunday-School Society formed in London, expended, between the years 1786 and 1800, the large sum of £6000 in hiring teachers.

This system was gradually relinquished for a better, more likely to engage the ardour and piety of the Church, and to secure the Divine blessing. Voluntary teaching in the Sabbath school had also its origin in Gloucester. Other places may contend for the honour of this invention of benevolence; for in moral expedients, as in mechanical, there seems to be a simultaneous moving of minds to some grand discovery which blesses the world. In the city of Raikes, however, so early as 1810, six young men commenced voluntary teaching on the Lord's day. They had discouragements from ministers, office-bearers, and church members to bear; but they were not dissuaded from their pious design. They could only collect fifteen shillings from their personal resources; but they did not faint. "They met around a post at the corner of a lane, within twenty yards of the spot where Hooper was martyred, and there, taking each other by the hand, they solemnly resolved that, come what would, Sunday schools should be re-established in the city of Gloucester." Few may know the names of these devoted youths; but they have their memorial where all the ransomed, who have been taught in Sabbath schools, shall yet attest the blessedness of their work, and enhance the glory of their recompense.* We have gazed with much interest upon the spot where they met.

From that period a new era was dawning upon the

* See "History of the Sunday-School Union," by William Henry Watson.

Church. The revival, under Wesley and Whitefield, had awakened many to care for their own souls, for the souls of their neighbours, and for the heathen in other lands. By a less remarkable instrumentality, another new opening was made for philanthropy, and the Sabbath-school teacher was added to the roll of Christian labourers.

Many parents had failed to teach their children the way of the Lord. Themselves in darkness and sin, they did not care for the souls of their offspring. The Christian teacher, therefore, came forward and asked permission to instruct the neglected youth in the way they should go.

The Church, generally, had not, at that time, any institution for training the young. Ministerial catechising did not reach the masses who did not attend the means of grace; and, alas, evangelical ministers were then "few and far between." But, as town after town, and parish after parish, received the gospel of Jesus, not a few, animated with the spirit of the Good Shepherd, sought after the wandering, and endeavoured to fulfil the commission of their Lord, "Feed My lambs."

Thus came the Sabbath-school teacher into the agency of the Church—an agency that now musters in the British Empire alone several hundred thousand active workers, and in America perhaps a larger number still. The Christian teacher is not a minister, yet he feeds the lambs of the flock of Christ. He does not hold office in the Church, yet is he one of the most useful officers. He has not the keys of doctrine or of discipline, yet to many does he teach the Word of God, and many does he turn from the error of their way. He has not the care of the temporalities of Zion, yet he raises up most of her

children, and aids to fill her sanctuaries and enrich her treasures.

He is an assistant both to pastor and to parent, and in no wise interferes with the duties of the one or the other. Ministerial teaching is all the more effective that it is distributed by so many helpers, and that the young are prepared to listen to doctrine and invitation from the pulpit. The *minister* cannot dispense with the Sabbath-school teacher without great peril to his flock, unless all the parents in his congregation were godly and faithful. "The teacher," says an earnest writer, "occupies a position midway between the fireside and the pulpit. The teachers are the pastor's assistants in the work of God. They aim at the same object as himself. They are pastors in miniature; they are feeding their future flocks in embryo; they are moulding the generation to come. They are the pastor's right arm. Without them, and their labours, how stupendous however his abilities, and whatever his industry, he must always come immeasurably short of the results otherwise attainable."*

Parental training is supported by the instructions of the teacher. The solemn appeals made to the scholars, the affectionate interest in the united exercise of the class, aid to deepen the convictions of the young, and thus stamp a greater value on the lessons given by a parent. If parental teaching fail to accompany that of the Sabbath school, much of the good received is neutralised at home; but when watered at the family hearth, the seed takes deep root and is usually productive. Dr. Leland remarked, "I have no hesitation in declaring it to be my settled conviction, that Sunday-school instruc-

* Dr. Campbell's "Letters on Pastoral Visitation."

tion is to children what the preaching of the Word of God is to adults." The parent, if at all well inclined, will be disposed to interest himself in the lessons prescribed to his child, and may thus himself be savingly taught—not a few cases have been known of this.

The Sabbath-school teacher is the *Levite* of the New Testament Church. Levites were not invested with the priesthood, but they were employed in aiding the work of the priests, especially in teaching the people throughout the country. They had many other offices to fulfil; but we read that in the days of Jehoshaphat they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah and taught the people. Sabbath-school teachers are not set apart to this work of instructing the young on week days; but on the Lord's day they are occupied in their respective spheres, solely in extending the knowledge of God among the young. They are now a very important branch of the active servants of Christ, and cannot be dispensed with, nay, they ought to be largely increased. "The harvest truly is plenteous, but the labourers are few."

It is not every member of the Church of Christ that is fit to be a teacher in the Sabbath school. But many of both sexes, with the love of Christ in their hearts, may find congenial employment in this walk of usefulness, and become instruments of leading many children to the Saviour. It is important that a teacher be personally taught of God, be "born again," and be confessedly a Christian. It is true many, not thus converted or decided, have been and are still employed in the work of teaching; it is also true that many have to bless God that

they were directed to such an exercise so calculated to excite their inquiry after salvation, and to induce them to choose the better part. But a Sabbath-school teacher should be really and openly a disciple of Christ. This is essential to being a conscientious worker for Christ. Not in any other way can responsibility be realized, or the blessing of God be sought or expected.

It is an honourable vocation, and seeks to save souls by directing the young early to Christ. It is thus a work akin to that of Christ, of the apostles, and of all ministers of Christ. It is as useful as it is dignified. Luther remarked long ago, "I know that, next to preaching, this is the best, surest, and most useful vocation—and I am not sure which of the two is the better; for it is hard to reform old sinners with whom the preacher has to do, while the young tree can be made to bend without breaking." It is most *hopeful.* The best impressions are made in youthful years. It is a vocation already abundantly honoured by God in doing good. "It is said, that, of the missionaries who have gone from Great Britain to the heathen, nineteen-twentieths became pious at the Sabbath schools; and that of the orthodox ministers in England who are under forty years of age, more than two-thirds became pious at the Sabbath schools. Henderson and Patterson, who have done wonders on the Continent in regard to the Bible cause, it is said, received their first impressions at Sabbath schools. The celebrated Dr. Morrison, missionary in the vast empire of China, who translated the whole Bible into Chinese, a language spoken by the largest appreciated population on the globe, became pious at a Sabbath school." It may be interesting to add this other testimony from one

who has not long since gone to his rest—the excellent Richard Knill of Chester. Writing from St. Petersburg in 1819, he said, "As an individual, I feel particularly indebted to such institutions, and to the glory of God I record it, that all the blessings which have been given to others through my instrumentality, may be traced up to a Sunday school. It was my privilege to be a teacher in a Sunday school, at Bideford; hearing a sermon preached in behalf of the institution, led me first to think of being a missionary. Most of my fellow-students at Axminster had been Sunday-school teachers; and out of twenty missionaries, who were my colleagues at Gosport, three-fourths of them were engaged in the same way." These are but examples of the hope that sheds its halo around the spiritual calling of the Sabbath-school teacher. Numerous instances might be given—but let these suffice. God has assuredly stamped his blessing on the office, and consecrated it to his service in the conversion of souls. Let the earnest, truthful, prayerful teacher magnify his office, strive to make all necessary preparation for its exercise, and with energy, faith, and hope, endeavour to fulfil it.

"Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing heart."

THOMSON.

II.

The Teacher's Commission.

"Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs."—JOHN xxi. 15.

"Chief Shepherd of Thy chosen sheep,
From death and sin set free,
May every under-shepherd keep
His eye intent on Thee.

"With plenteous grace their hearts prepare,
To execute Thy will;
Compassion, patience, love, and care,
And faithfulness and skill.

"Inflame their hearts with holy zeal
Thy flock to feed and teach;
And let them live and let them feel
The sacred truths they preach."

NEWTON.

AN aged minister of Christ, whose labours had been remarkably crowned with success, was once asked if he could tell wherein lay the secret of his usefulness. He replied, that, under God, it had consisted in his paying particular attention to those who were just entering on life, and those who were about to depart from life. The young and the old received the greatest share of his regard. Those that were beginning life were watched over with a fatherly affection,

that they might early seek the Lord and get the grace of His Spirit. Those who were dying were tenderly and faithfully exhorted, that they might not go unprepared before the judgment seat of God. This course of procedure is quite accordant with the word and example of Christ. The youngest children and the most diseased adults received His special attention and His blessing. He took the little ones up in His arms, and said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." He visited the chamber of sickness and the abode of death, and poured the oil of joy into the hearts of the sorrowful. He charged His disciples to care for the young,—"not to despise one of these little ones;" and He said, "It is not the will of your Father which is in heaven that one of these little ones should perish." When He renewed the apostolic commission to St. Peter on the shore of the sea of Galilee, He used these words:—"Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs." The first part of the commission was to feed the lambs of the flock—to attend, let us say, to the young in years, no less than the young in grace. The first fruit of his love to the Lord Jesus was to be evidenced in caring for the feeblest and the youngest in the fold of Christ. Children had a peculiar attraction to the Saviour. He became incarnate in a baby, and Himself passed through all the stages of infancy and youth to the manhood which He reached. He had a fellow-feeling for them. He, whose humanity was so pure, and in whose spirit there was no guile, had special affection for little children. And we cannot re-

sist the inference that it is one of the Christ-like features of character to love and care for children. The young in years may be "babes in Christ." No age is beyond the saving operations of His grace. Early years are favoured with special promises. There are examples in the Scripture of children who were sanctified—"filled with the Holy Ghost" from their mothers' womb. And our Lord has said that "of such is the kingdom of heaven." We know that the greatest number of deaths occur among infants and youth, so we can readily believe that they are the largest proportion of the saved. In them Christ sees the "travail of his soul." Over their progress in the Father's house He watches with infinite affection; and

> "Around the throne of God in heaven
> Thousands of children stand;
> Whose sins are all through Christ forgiven,
> A holy, happy band,
> Singing glory, glory, glory."

He watches over the lambs of His flock while they are in the world, leads them with care, "carries them in His bosom," and fits them for all they have to do and bear while they continue in the wilderness. He therefore gave the commission to the teacher to feed them, that at length they may be all with Him. To regard them with a similar view should be the eager desire of both parents and teachers. "I have had six children," said a good man, "and I bless God for His grace that they are all with Christ, or in Christ; and my mind is now at rest regarding them. My desire was that they should have served Christ on earth; but if God will choose to have them rather serve Him in heaven, I have nothing to object to it."

The teacher's commission is to feed the lambs. But they require special provision, adapted to their condition, and prepared with considerate care. The *food* is the sincere milk of the word. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The only food for the soul is the word of the living God. That contains the truth which saves. It reveals the highest knowledge. There are the precepts of the divine law, and the "exceeding great and precious promises." By that word we are said to receive the seed of life. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." By it is the new life sustained. "As new-born babes desire the sincere milk of the word, that ye may grow thereby." By it is the child enlightened, as St. Paul reminded Timothy,—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." By it is the youth guided in the paths of purity. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word."

This word is to be taught in the Sabbath school. The form of sound words is early to be fixed upon the memory and impressed upon the heart, until the scholar sees with an awakened intelligence the sparkling truths in the Bible, and feels their power upon his heart. The Bible is the text-book of the teacher. It is the lesson-book for the scholar. It is a child's book as well as a divine's. It has an interest calculated to attract the young, in its beautiful and touching stories; its happy, yet brief biographies; its pictorial similes, and its glowing prophecies.

It is of the highest importance that the Holy Scriptures be taught to the young. It is by the word that God's Spirit works. It is by this word of truth that souls are sanctified. If, then, the truth be early implanted in the mind, there is always something on which impression can be made, and of which hope can be entertained. Care must be taken that the food is suited to their state. "The great danger," said the Rev. Henry Venn, "is from surfeiting children with religious doctrines or overmuch talk. Doctrines they are too young to understand, and too frequent talking wearies them. Many parents err in expecting the religion of a child should be the same as their own. I did not give mine formal instruction till they were eight years old; and chiefly set before them the striking facts in the Old Testament, or the miracles in the New. I also laboured much to set before them the *goodness* of our God in things which they could understand, such as the comforts which we enjoyed together. Watching providential occurrences, I made use of them to give a body and substance to spiritual truth. One method used to affect them much—carrying them to see an afflicted child of God rejoicing in tribulation, and speaking of His love." Mr. Venn's family have had the blessing promised to the seed of the righteous; and his son and grandsons have continued the "evangelical succession" of devoted ministers of Christ. "But," as Dr. James Hamilton has remarked, "even to little children far younger than *eight years* old, there is something wonderfully arresting in the story of Bethlehem, and something singularly engaging in His pattern who grew up at Nazareth in favour with God and with all people. And there must be in ourselves some mismanagement, if

in the Book which tells about Joseph and his brethren, about David and the giant, about Daniel in the den, we can get nothing arresting or entertaining for the youngest. And are we sure that in his own later day, if a group of little children had gathered round this self-same apostle (Peter), he could have enchained them with the story of what had befallen himself,—how he was thrown into prison, and was sentenced to die; and how, the night before, he was sleeping, and all of a sudden something broke through his dream, and he opened his eyes, and, though a lovely countenance bent over him, and all around was a pure sweet light, it was not heaven; for there slept the soldiers, and here, on his own hands, were the manacles; but he had hardly time to look at them, when the chains fell to the floor, and through self-opening gates and silent sentinels he and his bright guardian passed out into the street, and he went on to a house where he found his friends assembled and spending the night in praying for Peter. And they would have gladly listened as he told them what wonderful things he had seen the Lord Jesus do,—His walk on the stormy water, the feast which He gave to five thousand people on five loaves and two little fishes, His raising the dead girl to life, and the son of the widow. And he would have told them how there never had been in this world any one so gentle and kind—how one day, in Jerusalem, some mothers brought their little children, and wished that He would give them His blessing; and though the disciples thought it a pity that His time should be taken up with such small children, He looked at them so kindly, and held out His open arms to them, and took them up and blessed them, saying, 'Suffer them to

come to Me; for of such is the kingdom.' And he would have told them about this very morning at the lake of Galilee; and how, when going back to heaven, Jesus was still thinking about the little children, and how He had said to Simon himself, 'Take care of them. *Feed My lambs.*'

"Strong meat belongeth to those that are of full age; but doses of divinity—the hard questions and high matters of the faith—are not the food convenient for the little ones. The sheep can eat grass and hay; but, with its little curly fleece, the lamb in April only plays in the green pasture, and does not care to eat the budding clover and sprouting grass, of which it will be glad enough, even in the shape of hay, next winter. Nor is the shepherd angry because the truss or the bundle which he fetches from the rick has no attraction for the frolicsome young creatures. These bundles of stored-up theology are for the farther grown; but in the meanwhile the simple story and the easy lesson better suit the opening mind." *

Ere Christ gave the teacher his commission to feed His lambs, He inquired into the state of his heart. "Simon, son of Jonas, lovest thou Me?" He asked for love—the most blessed, generous, and benevolent impulse of the heart—that which can labour without tiring, and sacrifice without grudging. He asked for love to Him—the most elevated and worthy object—whom we cannot esteem too highly. He asked for supreme affection—more than all others received, or had any right to claim. The warmest affection of nature consecrated by grace was to animate the soul in feeding the lambs.

* "A Morning beside the Lake of Galilee."

With this love, the teacher has the key to the hearts of his scholars. Love can soften the hardest heart, and find entrance where no authority could gain admission. Love laughs at locksmiths. Like the loadstone of Oriental fable, which drew the nails out of ships until they fell to pieces, this Christian love draws out all feelings that can reciprocate affection, and leaves a broken and a contrite heart prostrate at the cross.

"Feed My lambs," said Christ to His disciple, now constituted a teacher. Christ's authority is in the commission. It is not merely the instinct of nature, or the prompting of philanthropy; it is the command of Christ that each teacher should feel binding his conscience in his holy and useful work. This gives grave solemnity and responsibility to the work. But it gives it dignity also. It is the work of Christ, and there can be no higher. "We are labourers together with God." He is the Good Shepherd, and under Him and for Him the Christian teacher feeds His lambs.

"See, Israel's gentle Shepherd stands,
With all-engaging charms;
Hark how He calls the tender lambs,
And folds them in His arms.

"'Permit them to approach,' He cries,
Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came.

"He'll lead us to the heavenly streams,
Where living waters flow;
And guide us to the fruitful fields,
Where trees of knowledge grow.

"The feeblest lamb amidst the flock
Shall be the Shepherd's care;
While folded in the Saviour's arms,
We're safe from every snare."

"The Great Shepherd leads the heavenly flock
From faithless pleasures, full into the storms
Of life, where long they bear the bitter blast,
Until at length the vernal sun looks forth,
Bedimmed with showers; then to the pastures green
He brings them, where the quiet waters glide,
The stream of life, the Siloah of the soul."

GRAHAME.

III.

The Teacher's Life.

"The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me."—GAL. ii. 20.

"How old, my brother? Nay, how good art thou?
Tell me thy wisdom, I will tell thy age."

YOUNG.

IT was a pertinent remark of the excellent Leighton, that "a minister's life is the life of his ministry;" and it is as applicable to the Sunday-school teacher—to the instructor of babes—as to the Christian minister. There is an intimate connection between the life of a spiritual workman and the success of his labour. It is no mere intellectual, mechanical, or emotional connection. It is not the power of thinking, or the clearness of expressing thought, or the style of teaching, or the persuasive address, that secures the greatest success, though these endowments are to be earnestly coveted; it is "the rhetoric of the life" which is most influential. But what is that life which is so blest?

The Teacher's Life is Christian.—This is indispensable to a Sabbath-school instructor. It is a spiritual office, and demands a Christian qualification. He is, therefore, a believer. He is in Christ. His life is derived

from Christ, and is sustained by the same Spirit as possessed the Lord. He can say, "For me to live is Christ." The old man is put off, and the new man put on. He is created anew in Christ Jesus. He lives "by the faith of the Son of God." Manna from heaven is his daily bread. No other food can nourish his spiritual life than that which came down from heaven. He mixes it with faith, and derives its full nutriment. He can say with an ancient teacher, "I live; yet not I, but Christ liveth in me." He is no more himself; he is a member of Christ, who lives in him. Fellow-labourer, is this your life? Are you in Christ? are you a Christian? Thus only can you be personally saved, for, by faith in Him can you be justified and accepted, from Him alone can you receive adoption into the family of God, by Him can you be endowed with the Spirit, and from Him alone can you obtain every grace necessary to sanctify your character, and make your life useful. Thus only can you be fitted to teach the way to Christ. It is to be feared that there are teachers in our Sabbath schools who are not Christians. Why is this? How can they lead the young to Christ, who have not themselves sought and found Him!

Listen to these words of an eminent minister of Christ, who, very early in the history of Sunday schools, addressed a little volume to the teachers. Referring to those who do not possess personal religion, he says:— "It is certainly very true that, without such a state of heart, you may be useful in promoting the subordinate ends of the institution, but can scarcely be expected to reach that which is ultimate and supreme. You may perform the humblest duties in this spiritual husbandry, of

gathering out the stones and preparing the soil, but to sow the seed of the kingdom must be left to other hands. You may, it is true, impart a knowledge of letters, and teach the children even to read the book of God; but to be the instrument of writing his laws upon their mind, and inscribing them upon their hearts, is an honour to which, without true piety, you cannot aspire. The teacher who is earnestly seeking the eternal salvation of the children, occupies a station above *his* level, who seeks nothing more than their temporal advantage; as the angel flying through the midst of heaven is above the traveller who is toiling across the low and sandy desert. If I were to delineate, in picture, the emblem of a Sunday-school teacher's duty and employment, I would represent Faith and Love, like the two angels that conducted Lot from Sodom, leading between them a poor child to the cross, and while one is pointing him to the means of salvation, the other should be pointing him to the realms of eternal glory. But will this apply to you without decided personal religion? Oh, no. If you are unconcerned about your own soul, and if you gaze with a teacher's eye upon your own nature in ruin, how can it be expected you will mourn over the spiritual desolation you see in others? How can you teach an unknown God? How can you represent that Saviour as a pearl of great price, who is to you a stone of stumbling? Can you illustrate in what manner the principles of divine truth should constrain the conscience and engage the affections; how they should become the elements of a new existence, and be breathed into the nostrils as the breath of spiritual life? What, this without experimental religion? The maxim, to *teach* you

must *feel*, is most applicable to vital piety of all things. And as you will be without ability, so in the absence of this qualification you would be equally destitute of inclination to seek the highest objects of your teaching. Can you feel really disposed to alarm, to stimulate, to admonish others, in reference to the salvation of their souls, when every word brings back upon yourself the keen reproach—Physician, heal thyself? A jealous conscience would not endure the insult; and to keep peace in your own bosom, you must soon withhold abroad the care and benefits which you refuse to listen to at home. If, as he that winneth souls is wise, and you would start in this career of wisdom, and become candidates for this prize, which excites the ambition of two contending worlds, first become wise unto salvation for yourselves, and then from the mighty impulse of that wisdom seek the eternal welfare of the children." *

The Teacher's Life is Useful.—He does not live to himself. He does not merely exist, or run his course. He lives to do good. He acts as the life, which is "Christ," in him suggests, and as Christ did, who gave His life for the sheep. Then, Christian teacher,—

> "Go, labour on, spend and be spent,
> Thy joy to do thy Father's will;
> It is the way the Master went,
> Should not the servant tread it still?"

Thus acted Robert Raikes, Joseph Fox, and all those devoted teachers who founded and promoted Sunday schools, who left their marks so impressively upon their own and succeeding generations. They were ingenious in benevolence. They did not wait for opportunities, but

* "The Sunday-School Teachers' Guide," by John Angell James, p. 51.

created them. They had a passion for doing good, and found spheres as large as they could occupy. They made their benevolent labours a great part of their life. Without these, their history would be sadly incomplete; for the zeal, and time, and toil spent in training the young in the fear of the Lord formed one of its most important features. Thus must every Sabbath-school teacher live. It is not enough that he go to his class and teach, and return. He must live as a teacher. And of all his life reminiscences, those will be the happiest which he spent in usefulness, as the labours of love had been pleasant in performance.

The Life of a Teacher is Self-Denying.—He sacrifices, that he may save, surrenders pleasures that he may profit others, and abstains from things lawful that he may not lead into temptation. But if Dr. Livingstone, notwithstanding all his perils, could say, "I do not mention these privations as if I considered them to be 'sacrifices;' for I do not think that word ought ever to be applied to anything we can do for Him who came down from heaven, and died for us,"—the Sabbath-school teacher can scarcely account his self-denial a sacrifice. That which he surrenders, he can do without. He is a marked man by all his class, and all that he says or does in their sight or hearing is a lesson. Therefore, as George Herbert says of his parson, "he is exceeding exact in his life, being holy, just, prudent, temperate, bold, grave in all his ways," and also "very circumspect in avoiding all covetousness, neither being greedy to get, nor niggardly to keep, nor troubled to lose any worldly wealth." He avoids all visible sins, "but especially that of drinking,

because it is the most popular vice, into which if he come, he prostitutes himself both to shame and sin, and by having 'fellowship with the unfruitful works of darkness,' he disableth himself of any authority to 'reprove them.' *For sins make all men equal whom they find together*, and then *they* are worst who ought to be best.... He orders his life in such fashion, that when death takes him, as the Jews and Judas did Christ, he may say, as He did, 'I sat daily with you teaching in the temple.' His yea is yea, and his nay nay; and his apparel plain, but reverend and clean, without spots, or dust, or smell; the purity of his mind breaking out and diluting itself even to his body, clothes, and habitation." Let no teacher neglect the latter part of the quaint author's counsel. Teachers need special care in the matter of dress, for this is patent to the eyes of all their scholars, and any unbecoming gaiety is sure to foster vanity or envy in them. In the present day, when fondness for dress and gaudy colours prevails, all female teachers, many of whom are the most devoted of our labourers for Christ, require much grace to adorn their lives, so as to recommend the Lord Jesus.*

Teachers in Sunday schools, your life is of the greatest consequence to your success in Christian labour. Let it be believing, Christ-like, devoted, nourished well within by prayer, and made a living epistle, that can be known and read by all. A serious deportment, a consistent behaviour, painstaking endeavours to be useful to the souls of your scholars, cannot fail to be impressive. Your lives would not only teach of heaven, but lead the way; and when your work is done, your bliss will be

* See also Angell James' "Guide" for some remarks on this subject.

enhanced in glory by as many as you have been the means of bringing to Jesus.

"Above all," said a man of God, "I will be sure to live well, because the virtuous life of a Christian teacher is the most powerful eloquence to persuade all that see it to reverence and love, and, at least, to desire to live like Him. And this I will do, because I know we live in an age that hath more need of good examples than precepts."

> "Measure thyself by Him the teacher oft,
> For none e'er taught, or spoke, or lived like Him,
> How solemn is it in a world like this
> To speak, to act, to be! Our very words,
> Trifling and meaningless as oft they seem,
> Are wafted round about on every side,
> Like thistle-down before the autumn wind."
>
> S. W. PARTRIDGE.

The Teacher's Life is Christ-like.—This is implied in its Christian character; but life has an outward as well as an inward experience—an evidence to others, as well as an experience to the believer. The Christ-like life is the mark which can be seen of men. It is more readily distinguished by others than by the individual possessing it. Like the sentence on the high-priest's mitre, and the mark on the forehead referred to by Ezekiel the prophet, it is recognized by other eyes than the wearer's. Nevertheless, every follower of Christ is conscious of a desire to imitate Him. Christ alone presented life in its completeness, in its catholicity, and in its high representative form. "Behold the Man!" "The Mediator between God and men, the *Man* Christ Jesus."

The records of history contain many examples of the great and the good, who, throughout six thousand years,

have adorned humanity and been useful in the world; who, because of their intellectual endowments, their peculiar graces, or their grand achievements, claim respect and remembrance from a grateful posterity. Hence architecture and literature have reared their monuments in honour of the mighty dead. Embodied in abiding representations—statues of marble and portraits of the pen—they present to our study their striking examples, and by their deeds of valour, or works of faith and labours of love, bid us become their followers.

Who can estimate the influence of the great departed on successive generations? Achilles the Grecian hero, as described by Homer, is said to have formed Alexander, and Napoleon had the Macedonian conqueror ever before his mind. Julius Cæsar was the hero of Wellington, and the Commentaries of that Roman general were, like the Iliad to Alexander, his constant text-book. Socrates and Plato, Aristotle and Euclid, have long held sway in the schools of the learned, and continue to form the minds of modern youth as they did those of old. Moses moulded Hebrew legislation, and David gave to his nation a character. Luther breathed his ardent spirit into the piety and Church of his fatherland, and Calvin's clear intellect and systematic thought pervaded a large portion of Protestant Christendom. The myriad-minded Shakspeare, the sententious Bacon, the translators of the Bible in their expressive Saxon, moulded English literature, while the galaxy of illustrious statesmen, warriors, and merchants of by-gone days, made England what it has become. Wallace and Bruce, Knox and Melville, are the representative men of Scotland, and the fathers of their country.

But all of these, great though they were in personal worth, and mighty in relative influence, had their failings, which, no less than their virtues, bore fruit in successive generations. And, as you trace similar names through their respective products among men, you will observe similar imperfections. Humanity in action has always been faulty.

But "once in the history of the world was born a Man," who to virtues that were faultless added graces that were catholic, and who to personal excellency added representative worth that made Him pre-eminently the true Man among men, and able to restore the fallen and renew the sinful. When Pilate the Roman governor presented Jesus of Nazareth clad in the purple robe and wearing the crown of thorns, to the assembled Jews, and when he said "Behold the Man!" there stood before the world the perfect and the faultless Man, who, more than any before or since, gathered up into harmony and into spotless purity all the attributes of human nature, and who could save a perishing world.

I. *The Completeness of His Humanity.*—The son of the virgin was complete in His humanity. By this I mean not only that He was a sinless man, without any failing or tendency to fail, but that He had all the human virtues which claim our regard in their perfect character. "By man we sometimes mean the human race, made up of men and women, and sometimes we only mean the masculine sex. We have only one word to express both ideas. The language in which the New Testament was written has two. Hence we may make a great mistake. When the Bible speaks of man the human being, we may think that it means man the male

creature. When the Bible, tells us Jesus Christ was the Son of Man, it uses the word which implies human being; it does not use the word which signifies one of the male sex. It does not dwell on the fact that He was *a* man; but it earnestly asserts that He was Man. Son of a man he was not. Son of Man he was; for the blood, as it were, of all the race, was in His veins."*

You must have been struck, if you have at all reflected upon the matter, with the almost universal worship of the masculine and feminine objects of divinity which has prevailed among mankind. Heathenism had this, and always distinguished the worship of the intellect from that of the heart, the strong from the pure, the terrible from the tender. Romanism has its Virgin-worship as well as the worship of the Son of God. The purifying influence of Christianity has occasioned the dogma of the Immaculate Conception of the Virgin—that the object of the worship might be superior to sin. How deep-seated and wide-spread has this worship of the Virgin become, is manifest to all who are in any measure acquainted with modern Popery. By a guilty misconception of the man Christ Jesus, Romanists have represented Him as the strong and the terrible, but never as the meek or the tender. Hence, to meet a conscious want in human nature they have deified the Virgin, and in her they realize the object to which their hearts most ardently cling. We are accustomed to call this a heresy, and a more delusive heresy has, I believe, never been invented; but our revulsion from it has, I fear, led us very much away from the corresponding truth that can really meet the craving of our hearts. It is to be found in the com-

* "Robertson's Sermons," vol. ii.

plete or perfect manhood of Jesus Christ. He alone of all that have ever been, has united the varied features of human character into one person so as to gather to Himself the confiding faith and adoring love of men.

First, Mark the *manly* in Christ Jesus. Strength and intellect, or courage and wisdom, express the virtues of manliness. He who could face when in weakness, and alone in the wilderness, the great tempter, had assuredly courage in the highest degree. He who could nurse His great purpose throughout the privacy of thirty years had a strength of mind of the noblest kind. Nor does anything in His whole career fall below so worthy a commencement. He could without congenial sympathy act alone in His mission of philanthropy, and suffer alone in His unparalleled agony. There was wisdom in the highest form in the answers which He gave to the tempter, and to the subtle questions of the cavilling Jews. But its most sublime expression was in those words which He spake on the Mount of Beatitudes, and in His valedictory addresses to His disciples the night before His passion.

He was never unequal to the labour assigned to Him in the Divine Providence, or to the emergency which met Him in His course. The masculine had in Him its strongest expression. He could endure conflict to conquer, show wisdom to confound, and utter rebuke to condemn.

Teachers, when you seek a model of manliness, you may not go to the Hercules or the Samson whose physical strength gave them an eminence which is still admired and imitated. Beneath their muscular prowess were hearts of weakness by reason of sin and passion.

You may not go to those whose intellectual gifts have raised them to a pinnacle of greatness. Bacon's mind was perhaps one of the most richly endowed. As Göethe said of him, "he drew a sponge over the table of human knowledge," and started inquirers on a new and right mode of learning. Yet Bacon could condescend to questionable pursuits, and leave a stain upon his memory which panegyrists strive in vain to wipe away. Men of highest mental endowments, who rank among the greatest statesmen, inventors, or patriots, may be destitute of moral character. Moralists themselves, while striving after the chief good, have failed to account for the degeneracy of the race, or to suggest the recovery of virtue. The Christian has his imperfections, his inconsistencies and sins. Behold the Man! Christ alone combines wisdom and courage with truth and righteousness of perfect excellence to make a model of manliness. In His character as exhibited in the Gospels can you see the highest style of man, transcendently superior to all beside, and most worthy of your earnest and studious imitation.

Secondly, Mark the *womanly* virtues in Christ Jesus. There is no need to exalt the Virgin as an object of worship in order to give sublime expression to the pure, the tender, or the submissive. The man Christ Jesus has them all most perfectly. Unsullied purity that never blushed for shame; tenderness that could dissolve in tears; obedience which could resign to suffering; all belonged to Jesus. What makes the female character attractive, endears the love of Christ. Who can study His gush of sorrowful affection at the grave of Lazarus; His touching interest in His mother as He hung upon

the cross; His thoughtful care for the wants of others, when He said to the fainting disciples, "Children, have ye any meat?" or when He fed the hungry thousands as they followed Him: His affectionate confidence which took the beloved disciple to His bosom; His unwavering faith in His Father; His uncomplaining submission to the agony and the Cross, or His desire for sympathy in His hour of woe—who can study all these and fail to see the peculiar excellences which adorn the female character condensed into their most intense expression? Female teachers, have you not the highest model of feminine grace in Jesus?

"It was not manhood, but humanity, that was made divine in Him. Humanity has its two sides: one side in the strength and intellect of manhood; the other in the tenderness and faith, and submissiveness of womanhood. Man and woman, not man alone, make up human nature. In Christ not one alone, but both were glorified. Strength and Grace—Wisdom and Love—Courage and Purity—Divine manliness, Divine womanliness. In all noble characters you find the two blended: in Him the noblest—blended into one entire and perfect humanity. . . . .

"We find our English society divided into two sections; one, the men of business and action, exhibiting prominently the masculine virtues of English character, truth and honour, and almost taught to reckon forbearance and feeling as proofs of weakness; taught in the playground to believe that a chaste life is romance; false sentiment and strengthlessness of character taught there; and in after-life, that it is mean to forgive a personal affront.

"The other section of our society is made up of men

of prayer and religiousness; for some reason or other singularly deficient in masculine breadth and strength, and even truthfulness of character; with no firm footing upon reality, not daring to look the real problems of social and political life in the face, but wasting their strength in dispute of words, or shrinking into a dim atmosphere of ecclesiastical dreaminess, unreal and effeminate.

"Dare we say that the full humanity of Christ in its double aspect is practically adored amongst us? Have we not made a fatal separation between the manly and the feminine of character? between the moral and the devout? so that we have men who are both masculine and moral, and also men who are feminine and devout? But where are our Christian men in whom the whole Christ is formed, all that is brave, and true, and wise, and, at the same time, all that is tender, and devout, and pure? Who ever taught us to adore in Christ all that is most manly, and all that is most womanly, that we might strive to be such in our degree ourselves?" *

There has been sad and dangerous separation. But behold the Man in whom all are so beautifully blended. Christ is a complete and perfect Manhood. Nor is it merely that He possessed the virtues suitable to both sexes, and the graces by which each is adorned, but they were also developed in Him by the trials through which He passed. "Though He were a Son, yet learned He obedience by the things which He suffered." "He was made perfect through sufferings." He entered into all that makes the experience of man trying, and passed through the ordeal fully developing the Manhood that

* Robertson's "Sermons," vol. ii.

He wore. Possible circumstances in the history of any of the human family are fully met by the actual experience of the "Man Christ Jesus." Toil, suffering, and death tried Him. Poverty, temptation, betrayal, and desertion assailed Him. But all that could be exemplified of human grace of character received their becoming expression in the manhood of Jesus Christ.

II. *The Catholicity of His Humanity.*—There have been persons in various ages, of various nations, and of different classes of men, whose hearts could extend beyond themselves, and the circles in which they moved. But still they were men of their time, their country, and their class. They do not fit all other circumstances. They may teach many valuable lessons of life useful to all; but their circumstances were peculiar, and sufficiently isolate them from the race as a whole. They had traits, feelings, and prejudices, which attach to them everywhere. The Frenchman is a Frenchman everywhere, so are the German, the Italian, and Englishman. Even the American has his idiosyncrasies, as contrasted with Englishmen, and colonial character is diversified from that in the mother-country. The heroes of the Scripture are Jews. The apostles had peculiarities of age and people.

Behold the *Man!* Christ Jesus is truly Catholic. He is not adapted to one age only, but to all ages. There is nothing in His character, as developed eighteen centuries ago, that He might not develop now. Age has not made him antiquated.

Nor had He national peculiarities. It is true He was born a Jew, and that He felt the solemn relation in

which He stood to the covenant people, but all that He was suits every nation. Sever from Him all that was national, you yet leave a whole. Strongly attached to the Levitical ritual of worship, He was free from formalism. A citizen of an exclusive people, He was world-wide in His sympathies. Behold the Man! In Him there is neither Jew nor Greek, Barbarian nor Scythian, bond nor free.

Though brought up among artizans in the workshop, and as a carpenter, no *class-feeling* possessed Him. You do not detect the roughness incidental to life so humble, or the rudeness for which Nazareth was proverbial. There is nothing affected while He consorted with fishermen or men of toil. There is nothing restrained when He mingled with the rich or the learned or the powerful. He moved about in unaffected humility, though conscious of highest dignity. The Son of Man adorned with sublimest graces—the one common brotherhood.

Behold the Man! He is the pattern after which all other life should be formed. "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

III. *The Representative character of His Humanity.*—"There is one Mediator between God and men, the *Man Christ Jesus.*" He did not assume the human nature for anything short of the revelation of Divine love in the salvation of the lost. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." As Man He represented us to God, that He

might work out salvation. As Man He represented what redemption could do for us.

1. *Before God He was the Representative Man.*—Sin had been committed by man the subject. The curse of a broken law hung over the guilty. Man was estranged from God his Father in heaven. No man could suffer the penalty due to sin and yet be saved. No man could by suffering save his brother. No aggregation of human sufferers could deliver one soul. It was beyond the power of the sons of men to redeem the human sinner, and present a righteous manhood before the great tribunal of God. The Son of God became the Mediator. He became Man that He might redeem human sinners. He was more than Man. He was God, possessed of all the attributes of the Godhead. He was the everlasting Son of the Father—the same in substance with Jehovah, and equal in power and glory. Yet man it behoved Him to be. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people." As man He had to suffer ere He could save. As man He had to taste of death ere He could give everlasting life. As man He had to magnify the law in the payment of its penalty, ere He could justify the ungodly. Hence He became Human. Behold the Man! He was the babe of Bethlehem—the youth among the doctors—the carpenter at Nazareth—the hungry in the desert—the thirsty at the well—the weeper at Bethany—the agonizing in Gethsemane—the dying at

Calvary. He was the Representative Man—one for the many in that humiliation. As the Representative Man He suffered—made an atonement of infinite merit, because of His union to Godhead, and He obtained everlasting righteousness. On Him the penalty was imposed. By Him was the law magnified. As the Representative Man He rose from the dead, ascended to heaven, and appears in the presence of God for us. In virtue of the Divine arrangement He is our Representative. It was to do this that the Eternal Son left the Divine glory and veiled Himself in flesh. By Him now the sinner can be justified. "Him"—the Man Christ Jesus—"hath God set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, His righteousness, that He might be just, and the justifier of him that believeth in Jesus."

By faith in Him you stand accepted in Him before God; you are regarded as in Christ. He stands for you before the eternal Judge. The law restrains its condemning power over your soul; your sins are forgiven. The Mediator undertakes all for you. He made atonement on earth, and He continues to make intercession in heaven. You may safely trust Him. "He is able to save them to the uttermost that come unto God by Him, seeing he ever liveth to make intercession for them;"—He is God. You may reckon upon His sympathy with you in all your difficulties and trusts;—He is man, and was tempted and suffered. All He is as man He is for you. His offices and His work are on your account. Behold the Man! the sufferer at Calvary, the

enthroned in glory; and by faith regard Him as your representative at the altar and at the judgment-seat.

2. *Before men he is the Representative Man.*—Behold the Man! He not only represents you before God as your Redeemer and Intercessor, but He represents to you what your own manhood is to be. He is the example, in whose pure and holy Image your character is to be moulded. In Him you see "the highest style of Man." This representation is not a statue or a portrait, or even a biography. It is a *life.* He lived among men, acted in difficult circumstances, and developed those principles of conduct and phases of character which in your circumstances should regulate and mark you. His was not a life which, if we copy it, would make us second-rate men, as copyists generally are. He was perfection in human nature. And, if in designs, painting, statuary, or style, that receives highest approbation which is most like the great masters, so in the Christian life are you most original when you are like your great representative and example, Christ Jesus. George Buchanan read Livy's History so often that he wrote his History of Scotland in the very style of the Roman. The *Imitatio Christi* makes the best Christian.

He has shown emphatically what *man* should be. In His relation to God, how child-like, confiding, devout, and obedient was the Man Christ Jesus. His source of reverence, authority, and love, were in His Father. Prayer was His vital breath, obedience His meat and drink. The true manhood aspires to similar character, and is prepared for this by Christian grace in trial and toil on earth. Conformity to Christ is the aim of all

Christian instruction and discipline; and when the soul passes from the body and enters glory, the image of Christ is perfect in the Christian.

Behold the Man among men! How considerate, brotherly, just and right! See Him at Nazareth subject to His mother and Joseph. See Him among the Disciples—how thoughtful, how brotherly, how forbearing, how painstaking, how faithful! See Him at Bethany, at Nain, or in the house of Jairus, soothing the sorrowful, comforting the bereaved, weeping with weepers. See Him at the well of Jacob, or with Mary of Magdala, or with Zaccheus, or with the woman accused, drawing near to the outcast to restore them to character and to God. See Him with lepers, the blind, the lame, the demoniac; how He walked through the world as through the wards of a hospital, stooping down to relieve the afflicted and to heal the diseased that were on every side. See Him with the doubting Thomas, or with the penitent Peter, how He removes fears and restores confidence without upbraiding. See Him at the treasury paying taxes, at the tribunal submitting to judgment. Mark the perfect Man, and behold the upright! Here is the Man for men—the highest model in brotherhood, sympathy, toil and rectitude, benevolence and piety. His was a life amidst labour, penury, misconception, and wrong, and yet a life of consistency, kindness, and righteousness. It was in your own nature, in this sinful world, amidst human trials. He made your nature the vehicle of His troubled life on earth, and He has made it the vesture of His everlasting priesthood, and of His infinite monarchy. He has reckoned it capable of perfect purity; ineffable enjoyment, the highest dignity, and the fellowship of

God. Behold the Man! your Brother is on the throne of God. Your human nature is capable of similar purity, dignity, and glory. His representative work on earth was performed that you might share his representative position in heaven. Will you not seek to be like Him? Thus only can you be *men* completely. Thus only can you reach the fulness of the stature of perfect men in Christ Jesus.

Teachers, whose image and superscription are ye? "Oh, it is a mighty honour, but it is a terrible responsibility too, to have a Brother who is the eternal Son of God. It is a fearful thing to think that we can never more disgrace our nature without also disgracing His; that every sin against ourselves is now an insult to Him who has identified Himself with us! When He, who would not take on Him the nature of angels, has taken unto Himself our manhood as the pledge and earnest of its total purification, how terrible becomes the guilt of wilfully counterworking His merciful condescension, by debasing what He has designed to honour! Devils themselves are unable to reach this guilt, for they have never had an incarnate Redeemer; the Son of God had never been a Christ to them!"

What can you hope to be if you have not the image of Christ? To redeem our manhood, what an ordeal had the great Representative to go through? and to despise or neglect that Representative, who is a Mediator before God for you, must entail an eternity of remorse, and a retribution proportionate to the guilt of refusing a love that would save. Behold the Man!

"Who looks to Him with lively faith
Is saved from endless woes."

All ages, all nations, all classes, and all sexes can find in Christ Jesus the highest expression of what mankind ought to cherish and to be. Behold the Man! He is always an example and adapted to you all. Behold Him in the Gospel. Remember that He liveth now, and can sympathize with you in your human toils, struggles, and sorrows. His life as recorded in the Gospels is more than any other which biography perpetuates. "The biographies of others are valuable; the serviceableness or practical worth of them comes out when the persons are themselves with us no more; when personal fellowship with them has become henceforth in this world impossible. The biography of Jesus, terminating, as it does, with the astonishing assertion: 'Lo, I am with you still!'—'Lo, I am with you alway!' seems to be the very means whereby we are consciously admitted to His presence, and enabled to maintain with him a personal and living intercourse. I take up the memoir of any other friend with the melancholy feeling: Alas! he is gone, and this is all that remains, and as I look upon it, and peruse it, it reminds me of my loss, and makes me feel my brother's absence. But this memoir I may rather take into my hands as the means of causing me to realize my elder Brother's presence, for it breathes the consoling promise that He will never leave me. By the necessary omniscience of his Godhead, but especially by the sovereign and gracious presence of His Spirit, He, whose biography is now before us, is Himself with us; and the record of His doings and His doctrines, His life and death and resurrection, is thereby no dead history but a living biography—a biography which, like Him of whom it testifies, 'liveth and abideth for ever.'

Rather, a biography in which He liveth and abideth for ever; 'with us alway'—in the book of the generation of Jesus Christ." *

We can thus be brought into living contact with Himself. By the gift of His Spirit He can reproduce His image in us, and enable us to live like Him. By the study of his life, as recorded by evangelists, "I think and live in common with the same Christ as a faultless man, in whose demeanour and in whose words and actions I find an intelligible authentication of every emotion and of every susceptibility which I ought to allow and to cherish as good and reasonable, and as truly related not only to those parts which come within my own range of vision, but to those which lie far beyond it. In the demeanour, discourses, conduct of Christ, the TRUE and FAULTLESS MAN, I see revealed as in a mirror all things of all worlds that touch or can belong to the moral state and consciousness of the intelligent creation." †

Teachers, Behold the Man! Acquaint yourselves with Christ. Seek to know Him. "Count all things but loss for the excellency of the knowledge of Christ Jesus." Seek to "be found in Him, not having your own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Seek to be like Christ. Walk in His steps, who did no sin. So learn Christ—"as the truth is in Jesus: that ye put off concerning the former conversation the *old man*, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye

* "Christ's Presence in the Gospel History," by the Rev. H. Martin, M.A.
† "Restoration of Belief," by Isaac Taylor.

put on the *new man*, which after God is created in righteousness and true holiness." Amen.

"Oh, what is man! great Maker of mankind,
That Thou to him so great respect dost bear;
That Thou adorn'st him with so bright a mind,
Makest him a king, and e'en an angel's peer?

"Thou leavest Thy print in other works of Thine,
But Thy whole image Thou in man hast writ;
There cannot be a creature more divine,
Except (like Thee) it should be infinite!

"But it exceeds man's thoughts to think how high
God hath raised man, since God a man became;
The angels do admire this mystery,
And are astonished when they view the same."

SIR JOHN DAVIES.

IV.

The Teacher's Knowledge.

"The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge."—PROV. xviii. 15.

"Great God, thou art the flowing spring of light,
Enrich mine eyes with thine effulgent ray;
Thou art my path, direct my steps aright,
I have no other light, no other way;
I'll trust my God, and Him alone pursue,
His law shall be my path, his heavenly light my clue."

QUARLES.

AN improved intelligence is a great desideratum among Sunday-school teachers. There is a general feeling in all thoughtful superintendents and others who are observing the present character of those who instruct classes on the Sabbath day, that they have a scarcity of knowledge to be able to teach with success. Nor is the necessity less among the better educated. They, perhaps, have had least training for their labour of love; few of them may have attended a Sunday school, and may never have gone through a course of catechetical instruction on the great truths of Scripture. Again, those whose advantages for learning have been smaller, and whose Christian knowledge has been obtained by means of the Sunday school, have rarely had opportunities of attending higher classes,

where mental cultivation and habits of personal inquiry are chiefly promoted. *The Teacher's Knowledge* is, therefore, a matter of great and essential importance. It should be the special care of all superintendents and unions, and merits the constant organization of normal classes, and of reference and lending libraries, whereby the intelligence of every teacher may be increased.

The more varied and thorough the knowledge of the teacher is, the better for his work. Its possession may have necessitated much mental exercise, but it has, doubtless, fostered habits of thoughtfulness and self-improvement. The pursuit of knowledge improves and brightens intelligence, strengthens the reasoning powers, and supplies the mind with material for communicating truth and suggesting thought to others.

Knowledge is the result of *study*. "There never was an eminent, who was not an industrious man," said Cotton Mather. "I never knew an individual gain any considerable mass of really digested and valuable knowledge without unwearied industry," is the testimony of one who had large opportunities of observing the knowledge of young men who sought to be instructors of others. Now study is not much reading, or the perusal of many books; it is the exercise of serious thought on what is read, thereby making it your own.

The great text-book of the Sabbath-school teacher is the HOLY SCRIPTURES. The Word of God is his constant class-book, and must, therefore, be his chief subject of study. He is to teach its inspired truths, and to draw from its ample stores precepts for duty, doctrines for faith, examples for living, and promises for comfort. These are not arranged there in order, but are scattered

over the sacred books. He ought to be well acquainted with the Scriptures. Their histories, biographies, prophecies, precepts, doctrines, and promises, should be "familiar in his mouth as household words." Ignorance of the Scriptures is disqualification for a teacher's office. *They* cannot be good teachers who themselves are not well equipped with knowledge of the truth. The light possessed by the class will bear a proportion to that of the teacher.

But the knowledge is not of the letter, it is of the spirit. It needs intelligence. It should be understood. The meaning of the sacred text is the proper knowledge of the teacher. This is his studious pursuit. For this end he avails himself of the helps that are provided. Not the least of these is a *holy life*. George Herbert mentions this first, and assigns as the reason, that if any "do God's will he shall know of the doctrine." "He that doeth truth cometh to the light." His second is *prayer*. "Open Thou mine eyes, that I may behold wondrous things out of Thy law." The Spirit of God is promised in answer to prayer, to open the understanding, to shine upon the Word, and to interpret it. He leads into all truth. He teaches savingly, and to profit. He seals instruction upon the heart. It is said that a great commentator wrote chiefly upon his knees. He sought the aid of Him who inspired the Scriptures in attempting their elucidation. "The unction of the Spirit," said a French writer, "is a great Master in this science, and it is by prayer that we become his scholars."

The Sunday-school teacher should be provided with a reference Bible and "Cruden's Concordance." His accurate and full knowledge depends very much on the

use he makes of these two assistants in study. Comparison of Scripture with Scripture is the readiest way to learn the analogy of faith, to reconcile apparent discrepancies, and to open up to the mind the great depth of the mysteries of God. By such examination, the knowledge of the teacher, as his faith, does not "stand in the wisdom of men, but in the power of God." It is recorded of a bishop, who was imprisoned for well nigh twenty years, with no other book than his Bible, that "he was often heard to profess solemnly, that in all his former studies, and various readings and observations, he had never met with a more useful guide, or a surer interpreter to direct his paths in the dark places of the lively oracles, to give information to his understanding in the dark passages, or satisfaction to his conscience in the experimental truth of them, that when he was thus driven by necessity to the assiduous contemplation of the Scriptures alone, and to weigh it by itself, as it were, in the balance of the sanctuary." Aided by marginal references, and a concordance, the Christian teacher will be guided into the mind of the Spirit. Thus the various books of inspiration, written as they were at different periods, and under different dispensations, will, by the comparison, appear more luminous. History will evidence prophecy; types will unfold doctrine; biography will illustrate experience; and psalms will unveil the soul in the fellowship of God. There has been lately published a *Commentary, wholly Biblical*, to meet this, and aid the collation of Scripture with Scripture. On a similar plan, and by his personal efforts, each teacher should study the Word of God. Thus his knowledge will be full; and out of his treasure he may bring forth

"things new and old," as the rich householder commended by our Lord. "Make the Bible your study," said Matthew Henry; "there is no knowledge which I am more desirous to increase in than that. Men get wisdom by books; but wisdom towards God is to be gotten out of God's book, and that by *digging*. Most men do but walk over the surface of it, and pick up here and there a flower. Few dig into it." It is always pleasing when, in a Sunday school, every teacher is seen with his reference Bible, making his scholar turn from passage to passage, that the light of the lively oracles may break in upon their minds, and that they may be convinced of the truth of a scriptural doctrine. Such a time is most favourable for a personal appeal. It was when Merle d'Aubigné, then a student at Geneva, remarked to Robert Haldane, that he saw the depravity of human nature in the Epistle to the Romans, which in the original Greek they were studying in a class, that his earnest teacher applied the confession to his conscience by asking, "Do you see it in your heart?" Strong conviction seized the inquirer, and he became a believer in Christ, a preacher of the gospel, and the world-renowned historian of the Reformation.

An acquaintance with the doctrines of Scripture, as they have been systematically arranged, is of inestimable service to one who is called upon to instruct others. Those admirable epitomes of sacred truth, which form the articles and catechisms of the Protestant churches, present to the mind an arrangement of doctrines according to their several relations. Familiarity with these, and with their proofs from the Word of God, enables the teacher to define the truth with precision. He is pre-

served from inconsistencies of expression, and from endangering one statement by another. Thus, too, will the harmony of the inspired records be made manifest to those under his care. Around the summary of doctrines all the great truths of the Bible will revolve; and in the mind of the young form a creed not easily dislodged by the sneer of the infidel or the temptation of the ungodly. But if the knowledge of the teacher be not exact and full, and systematically arranged, his scholars are prevented from acquiring a solid basis of doctrine on which they may afterwards build as they study the Scripture for themselves, and for providing an armoury out of which they can extract the needed weapon to meet the attacks of all opponents. We are aware of the objections which some urge against creeds and confessions; but surely God gave us *reason* for the very purpose of inquiry and classification, that we might pursue in logical order the various truths which He has thought good to reveal. None pretend to object to systematic arrangement of scientific truths; yet they are not placed in logical order in the field. The naturalist travels over many lands, and gathers his specimens of the *flora* and *fauna* of the world; then he frames his science and classifies his facts. So does the geologist with the discoveries he makes in the crust of the earth. And learners are greatly aided by the labours of the great architects of science. The connection of truth is better seen and more easily remembered by their systematic study. Why, then, should not this be encouraged in sacred science? God has scattered the various truths to be believed over the pages of Revelation, that our minds might be excited to inquiry, and gratified to find

how one doctrine dovetails into the rest to form an architectural whole. The knowledge of this must therefore greatly aid the teacher in expounding any part of Scripture to the class placed under his tuition.

The use of *commentaries* is to be judiciously sought in promoting the teacher's knowledge. They have been written to aid in the interpretation of Scripture, and have proved eminently serviceable. One class expounds the spiritual meaning of Holy Writ; and another illustrates it by describing manners and customs of the Jews, and other people referred to in the text, by notes on the natural history often used in the figures of prophets, or the discourses of the Saviour, and by contemporaneous history, which elucidates so much of the Word of God. Commentaries which are suggestive are more valuable than those which are expanded; an abridgment of the labours of the learned, who write for the divine, is much more suitable to the less leisure of the Sunday-school teacher. It is with such an aim as this that Dr. Barnes wrote his notes, and Dr. Campbell prepared his excellent edition of the Scriptures. They wrote for Sabbath-school teachers.

It is desirable that the teacher should possess a general knowledge of the Bible as a book; as a revelation; as related to and corroborated by other books; as evidenced by miracles, history, and its influence for good; as inspired; as authoritative; as a creed for doctrine; a text-book of study; and as a manual of life. Those who conduct higher classes, of young men of intelligence who are beginning to question for themselves, and who are in danger of the sceptical notions which evil companions instil, ought to possess a knowledge of the Bible as re-

lated to science and to business, to reason and to faith, so as to present the truth in such a way as will contradict all error, and afford to the inquiring youth a reason for his acceptance of the Word of God. These are subjects which ought to form the basis of studies in normal classes for preparing teachers, which every locality, if not every congregation, should promote.

A knowledge of these things would be a fund of illustrations of divine truth, and would give force to a teacher's lessons, and incite, by the blessing of God, a love of truth, and the habit of thought, in the minds of his scholars. Illustrations tell with great power on all, but especially upon children. The teacher should therefore add to his knowledge all sources of illustration, and keep a note-book, where he may preserve for use any anecdote or figure illustrative of Scripture truth which he may meet in the course of his readings.*

Finally, the knowledge of the *sacred trust committed to the teacher's care* is of commanding interest. The communication of the truth which saves, faithful dealing with the conscience of the scholar, the strong conviction of the great alternative before each one—of everlasting bliss, or of eternal misery—should possess his soul, and be manifest in his teaching.

In a matter of such momentous consequence, let your knowledge be the result of personal conviction—be the exercise of your own minds upon the subject. Prove the armour which you use; and, though it be only the sling and stone, yet, by believing and prayerful exercise, it will gain the victory. Let the communications which

* See "Illustrative Teaching," by W. H. Grosser, published by the Sunday-School Union, London.

you make to the young be the *experience* which you have gained. Thus you may take up the words of the Master, "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen." The truth will then become as a seed of life to the hearts of many, and will not always lie hid in their hearts. It will bud, and bloom, and bear fruit.

"Think'st thou to be concealed, thou little seed!
That in the bosom of the earth art cast,
And there, like cradled infant, sleep'st awhile
Unmoved by trampling storm, or thunder blast?
Thou bidest thy time, for herald Spring shall come
And wake thee, all unwilling as thou art;
Unhood thine eyes, unfold thy clasping sheath,
And stir the languid pulses of thy heart.
The loving rains shall woo thee, and the dews
Weep o'er thy bed, till, ere thou art aware,
Forth steals the tender leaf, the wiry stem,
The trembling bud, the flower that scents the air;
And soon, to all thy ripened fruitage tells
The evil or the good that in thy nature dwells.

"Think'st thou to be concealed, thou little thought!
That in the curtained chamber of the soul
Dost wrap thyself so close, and dream to do
A hidden work? Look to the hues that roll
O'er the changed brow; the moving lip behold,
Linking thee unto sound, the feet that run
Upon thine errands, and the deeds that stamp
Thy likeness plain before the noon-day sun.
Look to the pen that writes thy history down,
In those tremendous books that ne'er unclose
Until the Day of Doom; and blush to see
How vain thy trust in darkness to repose,
Where all things tend to judgment. So beware,
Oh! erring human heart, what thoughts thou lodgest there."

MRS. SIGOURNEY.

V.

The Teacher's Library.

"Give attendance to reading."—1 Tim. iv. 13.

"Books are strange things. Although untongued and dumb,
Yet with their eloquence they sway the world;
And, powerless and impassive as they seem,
Move o'er the impressible minds and hearts of men
Like fire across a prairie. Mind-sparks,
They star the else dark firmament; they spur
The thoughtless to reflection, raise the prone
With the strong lever of intelligence;
Furnish the empty-minded, chart the soul
Through her stern, perilous voyage; pedestal
The great and gifted, beckoning meaner men
To gaze upon their mightier works and ways.
Oh, that all books were such!"

S. W. Partridge.

"GIVE attendance to reading" was the counsel of St. Paul to Timothy, his son in the gospel. This was to be one important means of his qualification for the sacred office. Nor is it of less consequence to those who feed the lambs than to those who feed the sheep of Christ's flock. The Sunday-school teacher requires knowledge, that he may have a word in season for his class, and he must read and study to acquire it. It is admitted that most of those who are engaged in instructing the young on the Lord's Day are occupied throughout the week, and have little time for the reading of books. There are, however, few that have

any taste for reading who cannot find some leisure for this improving exercise. In our day, if the art of reading has been acquired in early life, the practice is continued through after-years. There is so much pleasure in it, that the attraction to it is strong. So much information is to be got by means of it, that he must be an intellectual sluggard who would willingly neglect it. So much aid is gained from it by those who instruct others, as to excite the Christian teacher to use it for the sake of his class. "Reading maketh a full man," said Lord Bacon; and "Out of the abundance of the heart the mouth speaketh," said a greater than he. Well furnished in mind by reading and thought, the teacher is enabled to communicate solid instruction to his youthful charge. All who have been successful in imparting knowledge have been assiduous in acquiring it for themselves. They have made books their companions, and from the soul-quickening page have drawn forth their inspiration.

The Sunday-school teacher's library is, therefore, a necessary part of his furniture. Books are the spiritual counsellors of his studious hours. Books are his intellectual stimulants. Books solve his enigmas, enlighten his darkness, enlarge his knowledge, deepen his impressions, arouse his energies, and encourage his efforts. God's Spirit has blessed them largely in these, and has stamped the highest value on such means, by making divine revelation a Book.

There is abundant store for reading in the libraries and book-stalls of the world. But of *reading*, as well as of "*making* books, there is no end," and he who would peruse them with profit must be select in his choice. "Some books are to be tasted," said Lord Bacon,

"others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention." Those that have little time need to be specially select. And so must those who have one great object in view. It is not necessary, indeed, that such should confine their reading to one class of books; but to make all their reading contribute to the great object of their lives. The quality more than the quantity, and subsequent reflections more than the eager perusal of a book, are to be specially attended to by readers who wish to profit. Dr. Arnold advised that no one should ever read a bad book upon a good subject.

But the Sunday-school teacher may ask, *What shall I read?* Dear friend, that is a considerate question. Many a one comes short by not asking that question. Lamb's pride in being able to read anything in the shape of a book is no laurel in his crown; nor is Pope's boast of enjoying all sorts of works. You have one great end in view, and wish to know how you can be best fitted to attain it. You are a teacher, and desire mental preparation. You must read for four purposes—that you may explain the Scriptures, illustrate their lessons, discipline your class, and refresh your own soul.

The teacher's library should, therefore, have works on Biblical exposition, Christian biography, Sunday-school discipline, and practical piety.

The book of books is the Bible. It is the companion of the Christian, and the text-book of the Sabbath-school teacher. It is designed for the child as well as for the man, for the ignorant as well as for the learned, for all

the world as well as for those in whose languages it was at first written. By means of it does the Holy Spirit work upon the soul for conversion and sanctification. They who teach its revelations ought to be thoroughly persuaded of its divine origin, its authority, and its inspiration. They ought to know its history, its general scope, its chief doctrines, and its special uses. They should know the manners and customs of the Eastern people to whom it refers.

In treating of the teacher's knowledge, we have given a few hints on this subject already. We shall, therefore, refer more to the library than to the knowledge in this paper. Along with a reference Bible, every teacher should have one good commentary. Perhaps, with all its faults, Barnes's "Notes on the New Testament" is as good as he can have. The Critical, Experimental, and Practical Commentary by Dr. Jamieson, Dr. David Brown, and the Rev. A. R. Fausset, is one of the best yet produced. It is all that it professes, and it has the great merit of brevity, which is important to a teacher. It is more suited to his purpose than Henry or Scott—than Poole or Clarke. It is brief, explanatory, and suggestive; and contains more accurate references to manners and customs which recent times have brought to light, than any other. The Religious Tract Society's Abridgment of Henry and Scott is a very useful work, and if deficient in some points which Barnes's possesses, is more unctional. The Pocket Commentary of the same Society is a very useful compendium for junior teachers. Ingram Cobbin's "Condensed Commentary" is also excellent; and the "Notes" published in the Sunday-school magazines are of great practical value. Cruden's

"Concordance," as already stated, and Eadie's "Analytical Concordance," should also be possessed. Angus's "Bible Hand-book"—a work of great value; Ayre's "Treasury of Bible Knowledge;" and Smith's "Smaller Bible Dictionary," or one of them, at least, should be possessed. So should "The Library of Biblical Literaaure," published by the Sunday-School Union.

Dr. Kitto's "Pictorial Bible" is indispensable to a Sunday-school teacher's library. It is not expository, but illustrative; and is an inexhaustible store for opening up references to geography, natural history, manners and customs of the Holy Land. The learned author spared no pains upon it, and, since his death, it has been greatly amended. It is specially useful for lessons in the Old Testament. Nevin's "Biblical Antiquities," an American work, republished in Edinburgh, is the best small book upon this subject. Eadie's "Biblical Cyclopædia," and Kitto's, are of great worth. Works on the geography of the Holy Land—such as Stanley's, Blaikie's, and Meen's—and suitable maps, should be added. Pictorial illustrations of the Tabernacle, such as those issued by Bagster, aid a teacher. The little work explanatory of Dilworth's model of the Tabernacle is good, and contains some twenty illustrations. Mimpriss's "Harmony of the Four Gospels" is invaluable to a studious teacher. Conybeare and Howson's "Life and Epistles of St. Paul" surpasses all that has been published on that interesting and fertile subject. Nothing is there left untouched. Perhaps, for a teacher, too much is introduced. Macduff's "Footsteps of St. Paul" is the best compendium, and it is elegantly written. For works on the history and evidences of the Scriptures, we need only

refer to Blaikie's "Bible History," Dean Milman's "History of the Jews," Paley's "Evidences," and his "Horæ Paulinæ." M'Ilvaine's "Lectures on the Evidences," and the little work of Archbishop Whately on the same subject, are also valuable, and they have also the merit of brevity. A few works illustrative of the connection of science with revealed religion, such as Pye Smith's, Hugh Miller's, or Hitchcock's; a very meritorious work by Mr. Ragg of Birmingham, entitled, "Creations Testimony to its God;" and one by Dr. Duns, published by the Religious Tract Society, would be of service for the teachers of senior classes of young men. It is of great importance that these points should be occasionally touched upon, and the harmony of science and religion shown.

For illustration of Scripture lessons, in addition to the "Pictorial Bible," there should be a choice selection of Christian biography (such as has been published by the Religious Tract Society), and works on the history of the Jewish and the Christian Church. Josephus, Dr. Islay Burns's "History of the Church of Christ"—a most able handbook on the first three centuries,—Milner's "Church History" (though not the best or so good as Neander), D'Aubigné's "History of the Reformation," Fuller's "Church History of Britain," and Neal's "History of the Puritans," "The Lives of the Reformers," the "Memoirs of Missionaries," and the gems of Christian biography which recent times have added—not omitting the lives of "One Hundred Sunday-School Teachers"—ought to be on the shelves of the teacher's library.

On "Sunday Schools and their Discipline" each of our readers ought to have a good work. Happily, this

literature is increasing. There is something good to choose from. Todd, Abbott, Packard, and Tyng, have sent us valuable books from America, which are not set aside by our own authorship. But we now have Davids and Collins, James and Dunn, Green and Serjeant, Cooper, Watson, and Reed (the two last for senior and infant classes respectively), Gall, Inglis, and Henderson. Bushnell's "Christian Nurture" is a most suggestive book. It is also American. Nor are we to omit the admirable and useful magazines, published solely for teachers, of which, to our certain knowledge, there are several monthly, and a few quarterly. Every teacher ought to subscribe for one of these. It will keep him abreast of his compeers in intelligence about Sunday schools, and he will find much to excite thought, suggest improvement, encourage his labours, and warm his heart, in their pages.

It is of the greatest service to a teacher to peruse some work of practical piety. He must cultivate the theology of the heart as well as the theology of the intellect. He must eat of the tree of life as well as of the tree of knowledge. There are some excellent biographical works, well known to all, which will aid personal religion in the soul. But Bunyan and Baxter, Owen and Flavel, Howe and Hall, Pascal and Adams, of a by-gone age, and James and many others of our own time, who are well known, should be familiar authors to those who seek to commend religion to others. They cannot read such works without being more spiritually minded, and, therefore, more Christ-like in doing good.

The question will now arise, *How is a teacher to get this library?* It will be evident that the individual teacher

cannot gratify himself with the possession of all. Nor is it desirable that he should read all. Todd remarks, "Do not read too many books; read thoroughly what you undertake. Buy but few books: and *never buy till you can pay for what you buy.*"

The teacher's private library must necessarily be small, but it should be select. He that can afford to purchase few, should discriminate well before he expends his money. His books should be as well chosen as his friends, and they should be his best companions, most consulted and esteemed.

But what one cannot get, many may obtain. The teachers in a Sabbath school ought to have a special department in the congregational library, or the school library ought to have a few shelves apportioned to them. Such works as we have mentioned ought to be within their reach, for consultation and for study.

In towns where there are many who devote their Sabbaths to instruct the young, it would be a great blessing if there existed a *Sunday-School Reference and Lending Library*, stocked with good works on the interpretation and illustration of Scripture, sacred history and geography, school management and teaching, biography and devotion. The donations of the liberal could not be spent to better advantage, and the conscientious improvement of the opportunity would do much to qualify the teachers of our schools. We wish that every town would take this hint, and secure a library and reading-room for Christian labourers so deserving as the noble band of Sunday-school teachers. We desiderate it for female as well as male teachers, and it would not be difficult or expensive to secure the great boon for both.

We have seen this accomplished, and marked its influence.

Teachers may ask, *How are we to read?* This question is also of great importance. It is not the amount read, but the intelligent reading that benefits. The book, if valuable, should be mastered. The slow process necessary to this will be amply repaid by the sure progress of acquisition. Patient application cannot fail to reap advantage. Some books deserve and will repay frequent perusal. Gibbon somewhere makes the remark, "that he usually read a book three times—he first read it, glancing through it to take in the general design of the book, and the structure of the argument; he read it again to observe how the work was conducted, to fix its general principles on the memory; and he read it a third time to notice the blemishes, or the beauties, and to criticise its bearing and character." * Reading of this kind must produce a happy influence upon the mind. The book becomes personal knowledge, and available for use. Coleridge divides readers into four classes: the first like the hour-glass—their reading, like the sand, running in and then out, and leaving not a vestige behind; the second like the sponge, which imbibes everything, only to return it in the same state, or perhaps dirtier; the third, like the jelly-bag, allows the pure to pass away, and keeping only the refuse and the dregs; and the fourth, like the slaves in the mines of Golconda, casting aside all that is worthless, and retaining only the diamonds and gems. It is also a beneficial exercise in reading to extract short passages that strike the mind. Thus it was that Southey sought to utilize his own extensive reading,

* Paxton Hood's "Self-Formation."

and the library of 13,000 volumes which he possessed. Some who have leisure, have made synopses or abridgments of the works they have read. It is recorded of Dr. Donne, by his quaint biographer, Izaak Walton, that "he left the resultance of 1400 authors, most of them abridged and analyzed by his own hand." When a book is not your own, extracting is the best means of keeping what you value; when it is your own, the *index rerum*, recommended by Todd, will be very useful, as it will show you at a glance where to find anything you have noted.

One of the best ways to retain what we read is to endeavour to communicate it to others. Sunday-school teachers, who read for the instruction of their scholars, have this rare advantage, and would do well to practise it.

> "Thought, too, delivered, is the more possessed;
> Teaching, we learn, and giving, we receive."

George Herbert says, "The country parson's library is a *holy life*," and he found it so. Let not the Sunday-school teacher forget that he is a library to his class. They study him, and look more to his manner and life than to his teaching. If he is not holy, he will not readily persuade them to be holy. He should, therefore, be a commentary on his teaching.

The scholars are also a library to the teacher: in them he may learn much which will aid his efforts for their good.

But by all these volumes of his library it must be his constant object to learn what will improve him in knowledge of the Scripture, and in the best means of applying it to the conscience, that he may both save himself and those whom he instructs.

"However, many books,
Wise men have said are wearisome. Who reads
Incessantly, and to his reading brings not
A spirit and judgment equal or superior
(And what he brings what needs he elsewhere seek),
Uncertain and unsettled still remains;
Deep versed in books, and shallow in himself,
Crude or intoxicate, collecting toys
And trifles for choice matters, with a sponge,
As children gathering pebbles on the shore."

MILTON.

VI.

The Teacher's College.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."—1 Tim. iv. 15.

"Deeper, deeper, let us toil
In the mines of knowledge;
Nature's wealth and learning's spoil,
Win from school and college;
Delve we there for richer gems
Than the stars of diadems."

J. Montgomery.

POPULAR education is now advanced to a higher degree of culture than it has hitherto attained. The "Schoolmaster" is abroad. The common school is well taught; and various means and appliances are used to keep up the standard of teaching. Teachers require to possess a certain amount of information, and to pass an examination before a competent tribunal. It is not now sufficient qualification to be disabled from other active employment to become a teacher, or to be unable to procure any other employment to fall back upon school-keeping. The teacher must be trained for his office. And there are special institutions or colleges, established in all civilized countries, where the suitable training can be got. These are not universities where learning only is taught, but normal seminaries where practice also is acquired. As in

Medical, so now in Teacher's colleges, opportunities for practice are an essential part of education.

Common education was wont to comprise all knowledge; the schoolmaster taught religious as well as secular truth. But the times have changed, and we have changed with them. The multiplication of Christian sects, and the diversity of creeds, have separated to a great extent the secular and the religious instructions given in schools.

Teachers of day-schools are, in all systems, more confined to secular knowledge. Not that their instructions are Godless, but they do not teach creeds and catechisms as they were wont to do. Nor is it desirable that this should be done. It is a great advantage to have the young brought up in common schools together without any rivalry. A state can best promote education by a common system. These things render Sabbath schools more necessary, that the children may be made acquainted with saving truth, and be brought up in the nurture and admonition of the Lord. But they also require that Sabbath-school teachers should be more thoroughly equipped for their important and responsible work. Children accustomed every day to the tuition of intelligent and trained teachers, will not so readily attend to unintelligent and unskilled instructors on the Sabbath. It may not be necessary that Sabbath-school teachers should be as expert as teachers of day-schools. Their labours are less, and are confined to one point. But they ought to have intelligence and ability corresponding to what are evidenced in other schools. It is not enough —though that is of essential value—that a teacher be pious; there must be knowledge and aptness to teach. Children as well as grown-up persons are apt to despise

the very matter taught if it be communicated with dulness and want of skill. The religious teacher, alike in the pulpit and in the school, ought to possess a respectable amount of intelligence and ability. For the one class there are numerous institutions erected and maintained at great expense, where learned men devote their time and talents to the work of instruction. For Sabbath-school teachers there is scarcely any provision at all, except in connection with the great Unions of London or Edinburgh. The only means generally available to Sabbath-school teachers are their mutual improvement on some evening previous to their weekly labours. This is most creditable to them, and they have reaped a great advantage from it. The Church can never adequately repay, while it will always enjoy the benefit of, these labours of love.

But it is time that something be done for Sabbath-school teachers, on a scale and of a character worthy of their noble vocation. They ought to receive regular and systematic instruction in divine truth, so as to be able expositors of that truth to the children under their charge. They should have opportunity of becoming acquainted with the Christian evidences, which, in an age of active and erratic thought as the present, are so keenly criticized and openly attacked. They should have a clear and full view of Jewish antiquities, with which so much of Holy Scripture is associated, and which throws quite a flood of light over the figures, ceremonies, and even words of the Bible. The land of Israel, the people, their manners and customs, their civil and ecclesiastical polity, their priestly ritual, their temple and synagogues,—all explain very much of the sacred record. The books of

Scripture, in their history, their doctrines, their types, prophecies, miracles, and parables, require elucidation for their correct interpretation by the Sabbath-school teacher. Systematic theology demands a careful study by those who have to instruct the young in creeds and catechisms. The leading doctrines of the Scripture should be thoroughly known, so that their bearings on the whole of revealed truth might be easily recognized. The history of the Christian Church is a fruitful source of instruction, and very necessary to be known by teachers of youth. Nor can we omit the history of the particular branch of the Church to which teachers and scholars belong. Intelligent acquaintance with this will keep up a feeling for their Church akin to that of patriotism, but higher far, while it will prevent the bigotry which is attached to ignorance.

Besides all this, the art of teaching has special claims on the attention and practice of Sabbath-school teachers. There should, therefore, be instruction specially given in this, accompanied by a class exercise as an illustration. This might be done by one capable of giving a model lesson; but when this cannot be got, if one of the best teachers give a lesson in presence of his fellow-labourers, and, after the class retired, opportunity be given to criticize the effort, incalculable good would issue from it. Such brotherly criticism would be an excellent oil and would not break the head. It would tend to rebuke and reform many errors in all the teachers who might be present.

On the importance of the practical class, the following remarks from a lecture on "The Training of Sunday-School Teachers," by J. G. Fitch, M.A., Principal of the

Normal College, Borough Road, London, deserve to be pondered and applied:—

"The training of a teacher consists in setting before him good *models* for imitation, and in leading him to observe the methods adopted by others in such a way as to derive help and guidance for himself. In a greater or less degree, all arts are imitative. Teaching is no exception to the rule. It is good for one who wants to teach occasionally to listen to the teaching of others, not simply as a learner, but rather as a critic, looking on *ab extra*, asking himself, 'Why is such a treatment of this subject so effective?' and reflecting, 'This is a device for fixing the attention I never thought of. That is a form of question which I see to be most searching. Such an anecdote or illustration was particularly happy. I will try to copy these things.' 'This teacher unties knots which I have fumbled over in vain. He has found out how to explain what always bewilders my pupils and humbles me. I think I shall know now how to make use of the hint.' The process through which an observant teacher's mind is passing while he makes such comments as these to himself is a very instructive one. Hence it forms a part of all forms of regular training for teachers, that they should listen occasionally to model lessons; should visit schools whose organization and discipline are better than the average; and should be encouraged to study methods, not in theory only, but illustrated in the actual practice of skilled teachers under their own observation.

"There is, I am aware, a great difficulty in carrying out such a system in connection with Sunday schools. Model teachers are not always at hand, and when they

are, they are too modest to like to be considered as models, and find it difficult to teach so well in the presence of others as when they are alone. But what I wish to insist on is, that an *attempt*, at least, should be made to provide this invaluable means of training for our teachers. It is not reasonable to expect that a young person, without guidance or experience, should do much good when placed, for the first time, in the midst of a class of children. But if you are able to take him to a well-conducted class in your own or a neighbouring school, and permit him to remain for two or three weeks a diligent observer of the plans at work in that class, you will have a right to expect much more of him. We must not forget, however, that there should be a clear plan and purpose even in observing the methods of other teachers, if such observation is to be profitable. It is of no use to look on and admire; or to listen and come away with a vague feeling that the lesson has, or has not, been successful. We need to arouse the judgment, to set the critical faculty at work, to direct the young tyro's attention to some striking points, and to lead him to analyze the causes of the success or the details of the failure. The experience of our teachers' meetings shew that this may be done without unkindness, or any fear of wounding even the most sensitive fellow-teacher. Of course, we must not expect to keep up a system of weekly-criticism lessons as a permanent arrangement. It soon becomes wearisome to chronicle the same faults, and to be registering merits and defects over and over again in a formal way. But I am quite clear as to the necessity of some plan for enabling the candidate for the teacher's office to observe good teaching; to serve, in fact, a brief

apprenticeship, and to see in actual operation the plans which he himself is expected to carry out.

"The last element in the training of the teacher is actual *practice* in his work. The man who said 'he would not go in the water until he had learned to swim,' was not likely to be a swimmer, however excellent might be manuals of the verbal directions which he obeyed. So all the training in the world will not make a teacher, unless he actually goes among children, and learns his art by practising it. It is only the experience of one's *own* failures and successes which can effectually set us right in so delicate and difficult a task as teaching. But then it must be remembered that practice in teaching is not a part of *training*, unless you can secure two things—*First*, That such practice be properly *graduated*, so that the candidate shall begin with the easier forms of work, and encounter its difficulties one by one, in a regular progression; *Second*, That the practice be under supervision and direction, otherwise it may rather lead to confirm in wrong methods than to teach him right ones. The former of these two conditions deserves, I think, rather more attention than it receives. We are apt to think that the lower classes of a school are the best suited for a beginner to try his hand with. I know well that when, at about the age of sixteen, I offered myself as a Sunday-school teacher in connection with our church, they gave me the infant class, and in the course of years I advanced slowly and steadily, taking each class in succession, until I was entrusted with the highest. But now that I look back upon this arrangement I do not think it was a wise one. Far more skill and teaching power are needed by the teacher of an infant class than by one

who has older children to deal with. We want our very wisest man, or, what is better, our most accomplished and able lady-teacher for our infant class. The sort of practice which a beginner needs is best gained in a well-conducted and orderly class of average boys and girls, neither at the bottom nor at the top of the school. At first he should conduct a reading lesson, and put a few questions on it, in the presence of an experienced teacher. Then he may be encouraged to offer oral explanations; and after he has gained confidence, he may be asked to study a prepared or printed lesson, and then give it to a class accustomed to receive such lessons. Afterwards he may be required to prepare and arrange a lesson of his own, and to give it under observation. I wish much that the number of teachers at our disposal were great enough to allow of our having an assistant or second teacher to every class. We would then place every new comer into this second position, taking care that the weakest, and those who had most to learn, should be associated with the best; the most thoughtless with the gravest; but never assuming that any raw recruit will do for the infant class. That is one of the most dangerous heresies in connection with this subject. As to the duration of this period of novitiate, that must depend largely on special circumstances—on the needs of the school, and on the capacities of the candidate. But it is evident that the plan of causing all new teachers to serve as assistants for a time, when practicable, has a double advantage. It enables them to feel their way, to begin with simple easy work, and to go on steadily to that which is more difficult. And it provides, in the shape of the kindly supervision and sympathy of the

principal teacher, some at least of the sort of help and guidance which a beginner needs. You know that at the hospitals they give what are called 'clinical' or bed-side lectures to the students of medicine. A professor of surgery or medicine takes his pupils to the bed-side of the patient, and then treats the case; or requires one of them to perform a simple operation or apply some remedy, while he explains, then and there, the reason for the treatment and its application to the particular case. This sort of practical instruction, this method of learning a profession, *while* practising it, and of studying an art *by* doing it, is very important for a medical man. And it is something analogous to this that we want in Sunday-school work. In some form or other, it is quite necessary that the earliest efforts of a teacher shall be made in the presence of one who is competent to give him a hint, and that he should not be thrown all at once on his own resources, and left to find out, after long and troublesome experience, those rules of discipline and principles of method which he ought to receive at first as the fruit of the experience of others."

It will now be asked, How is all this to be accomplished? Where are the colleges? Where are the professors? How can Sabbath-school teachers have the means or the leisure to enter on such a course of instruction? We are prepared to meet these important and practical queries. No costly apparatus is requisite. A church or school of moderate size is quite sufficient. The clerical talent in any town is capable of giving systematic instruction in most of the branches of sacred science indicated already. Ministers have themselves gone over the same fields of study. They require to

keep themselves abreast of the age, and may, therefore, be supposed to be equipped for the duty. Besides, it would tend to keep up their studious pursuits in those subjects of such importance. It would react on their ordinary studies, and, perhaps, tend to give a new zest and animation to all their work. For the more practical and illustrative instruction, some one minister may have superior qualifications, or failing such, distinguished teachers of day schools, or inspectors of schools who are Christian men, might be found to render very effective service. The *expense* of the college for Sunday-school teachers would, therefore, be very small. The time required must agree with the ordinary avocations and little leisure of most who engage in Sabbath-school instruction. We cannot be exacting. We must proceed slowly yet surely. What we would propose, then, would be, that one hour a week, for twenty-one weeks of the winter season, be given to a class in the college. In the course of three winters a considerable amount of work could be done, and the teachers would reap great profit. We will indicate such a course:—

The First Year

THERE MIGHT BE TWENTY-ONE LECTURES, AS FOLLOWS:—

I. Six on *Jewish Antiquities.*

1. The Holy Land. 2. The Cities. 3. The History of the People. 4. Civil and Political Institutions. 5. Social and Domestic Economy. 6. Occupations of the People.

II. Six on *Systematic Theology.*

Comprehending the doctrine relating to God the Father, the Son, and the Holy Ghost.

III. Six on the *Evidences of Christianity.*

1. The Genuineness and Authenticity of the New Testament. 2. Miracles. 3. The fulfilment of Prophecy. 4. The Moral Influence of Christianity. 5. The Experimental Evidence. 6. Inspiration.

IV. Three on the *Art of Teaching*, with an Illustrative Class.

The Second Year.

TWENTY-ONE LECTURES.

I. Six on the *Jewish Church and its Ministry.*

1. The Patriarchal Dispensation. 2. The Exodus. 3. The Tabernacle and Temple, and their Ministers. 4. Sacrifices and Festivals. 5. The Schools of the Prophets. 6. The Development of the Messianic Doctrine.

II. Six on *Systematic Theology*, including Doctrines relating to Man.

III. Six on the *History of the Christian Church.*

1. Christ and the Apostles. 2. The Apostolical Fathers, and the Nicene Age. 3. The Middle Ages. 4. The Reformers. 5. The Puritans. 6. Modern Revivals.

IV. Three on the *Art of Teaching*, with an Illustrative Class.

The Third Year.

TWENTY-ONE LECTURES.

I. Six on the *Interpretation of Scripture.*

1. The Canon of Scripture. 2. Unity of Revelation. 3. Rules of Interpretation. 4. Types and Symbols. 5. Prophecy. 6. Difficulties of Scripture.

II. Six on *Systematic Theology*, including the Doctrines relating to Redemption.

III. Six on the *History of a Particular Church.*

IV. Three on the *Art of Teaching*, with an Illustrative Class.

By this scheme, the work of instruction could be divided among different clergymen, none of whom would have more than six lectures in a winter. If there were three in a town, the labour would not be excessive, and if more, there would be greater choice of more suitable lecturers. In the course of three years, sketched above, one might take the Systematic Theology all through, while different persons might take the others. The lecture need not be more than an hour in length, and if an additional half hour were required, it would not be grudged. But if the half hour could be spent in oral examination on the previous lecture, it would be found to be of great benefit.

It is scarcely to be expected that all Sabbath-school teachers could attend; but some who are not at the time engaged in teaching might be present. If the half, or even the third of the teachers in a school attended such a course of instruction, their profiting would appear to all their fellow-labourers, and would tend to elevate and improve the others. We remember well when the late Dr. Chalmers gave a few lectures to his theological students on the "History of Speculative Philosophy of the Nineteenth Century," which has been just published by J. D. Morell, LL.D., he remarked, that if he could only interest *four* out of two hundred students who heard

him, in the studies suggested by his lectures, he felt assured their influence would tell on all the rest. So would it be were only a few of the teachers of a school attending the course in the college—their influence would affect all; and many would be excited to study and to improve. If the teachers of six schools in a town thus combined, there might be a class of twenty-five or even of fifty. Many a learned professor has been sustained in splendid buildings to instruct a smaller class.

Something such as has been indicated above has been in operation for several years—since 1862—in connection with the Sunday-School Union in London. It is called the Sunday-School Union Normal College, with a president and secretary. There are regular classes kept up weekly during the winter months, from October to April. One is called the *Educational* class, which meets fortnightly—the object of this is to study the principles and art of teaching. There is also a *Biblical Literature* class, which engages in the study of the Bible and its interpretation. During one session, the following were the subjects of lectures in the *Educational* class:—

I. The Sunday school, past, present, and future. The teacher's work, and the qualifications necessary to ensure success. The nature of a child's intellectual and moral growth considered in relation to the Sunday school.

II. The characteristics of childhood considered in relation to the work of the Sabbath school, with practical hints for the young teachers. Points to be enlarged upon. The love of activity; its use and abuse. The love of knowledge; its design and importance. The susceptibility of children to sympathy; its power and importance. The readiness with which habits are formed.

III. The characteristics of childhood (continued). Points to be considered. The love of approbation; rules for its cultivation and

control. The want of attention. Rules for the cultivation of attention and memory.

IV. The twofold work of the Sunday-school teacher—viz., to educate and instruct. The difference in these, and what will accomplish the end in view. Examples of the failures of teachers in this respect. Practical hints and rules for the young teacher.

V. On the subjects of instruction suited to the moral and intellectual development of a child. Moral instruction; its place and importance. Method of developing moral ideas. Illustrative teaching; when it ought to be used. Method of conducting it.

VI. The same subject continued. Parabolic teaching; its importance; what age it is most fitted for. Methods of working out parables. Doctrines; their importance and place. Methods of dealing with them.

VII. The importance of graduating the subjects of instruction to suit the age of the children.

VIII. The different modes of communicating religious instruction. The importance of making the children active agents, not mere passive receivers. Illustrations of the different modes exemplified in dealing with some of the "Union Lessons." Value of various methods tested.

IX. The importance of careful preparation of the lesson to be taught. Aids to preparation. The proper use of the Union notes. Illustrations of sketches for the teacher's use.

X. On the art of questioning. The value of good questions. Different sorts of questions. The value of each tested. Rules for the formation of questions. Examples of the application of lessons questioned out.

XI. On the government of children in general, and of the Sunday school in particular. Different modes of government; which most suited to children of different ages and different characters.

XII. On rewards and punishments in general, and in the Sunday school in particular. The use and abuse of rewards. The insufficient nature of the punishments. The importance of a sound judgment in these matters.

XIII. The teacher out of school. How he may influence his children for good. The connection between school and home. Plans for influencing the home of the scholars.

XIV. The missing link in our Sunday-school system. How to supply this. Success of senior classes; yet more efforts needed to make the school a nursery for the church. Plans. A general review of the previous lectures.

During the same year, or session, the following course of lectures were delivered to the class of *Biblical Literature*:—

I. Palestine, its geographical position, limited extent, central situation, and natural boundaries. A land of mountains, hills, and caverns. Historical results. Scripture allusions.

II. Palestine and Egypt, a contrast. Moses' description. The goodly land. The Jordan and its tributaries. The valley of the Jordan. Lakes and seaboard. The Kishon and the Kedron. Wells, and their importance. Scripture allusions.

III. Climate; on what its varieties depend. Causes which modify it. Illustrations. Climate of Palestine; its remarkable peculiarities. Bearing of this fact on Scripture imagery. Past and present relation of climate to vegetation. Distribution of vegetable life. Vegetation of Palestine; general features.

IV. Vegetation of Palestine (continued). Historic trees. Scripture allusions. Flowers of Palestine. Dependence of animals on vegetable life. Ancient fauna of Palestine; quadrupeds, birds, reptiles, fishes, insects.

V. Earliest inhabitants. Patriarchal age. Division of the land by Joshua. Allotments of the tribes. The kingdom under David and Solomon. Its subsequent re-division. Cities. Villages. New Testament localities.

VI. Eastern and Western homes. Jewish dwellings. Tents. Houses. Forms and construction of houses, doors, and windows. Scripture allusions. Furniture—tables, seats. Modes of warming and lighting. Beds and couches.

VII. Jewish costume. Ornaments and jewels. Amenities of social life. Modes of salutation. Food. Entertainment of friends. Rites of hospitality.

VIII. Occupation of the Jews. Shepherd life; influence on national character; how far maintained by Jews. Jewish agricul-

ture. Cultivated produce of the country. Agricultural implements. Irrigation.

IX. The Jewish seasons. Agricultural operations peculiar to each month; ploughing, sowing, barley-harvest, vintage. The Jewish years, measurement of time, and modes of reckoning. Scripture illustrations. Other Jewish trades and professions.

X. Arts and education. Writing and writing materials. Books and letters. Home education. Schools of the prophets. Jewish scribes and doctors. Music, musical instruments, and singing.

XI. Military affairs. The encampment in the wilderness. The army under Joshua. Ancient levies in the time of the judges. Arms and armour. Treatment of captives. Condition of slaves and servants.

XII. Birth of children among the Jews; festivities. Position of women at different periods. Marriage customs; betrothal; nuptial ceremonies. Funeral rites. Modes of sepulture. "A land of tombs." Conclusion.

There are also a preparation class and a practice or model class, conducted by competent teachers. Each of the two first-named classes commenced with between sixty and seventy members. And they have gone on improving. As many as two hundred teachers have been in attendance.

Something of this sort might be established in every city, and even in every town. The expenses of the college in London is a class-fee of *one shilling* or *half-a-crown* per scholar, which scholar *may* or may *not* be a teacher affiliated with the Union. Those who are affiliated pay an annual subscription to the Union.

Similar places for the improvement of teachers have been commenced in America by the Methodist Episcopal Church, which has nearly a million of scholars under its care in that great country. The plan is so simple, so unexpensive, and calculated to be so useful, that it may

be extended over all the towns of the Christian world. The advantage to teachers would be immense. It would give them a greater intelligence, higher culture, and better adaptation. The advantage to scholars would be correspondingly great, and would improve their knowledge of Christian truth, and their ability to read the Bible to advantage, and also to think on holy themes. The advantage to the whole Church would be great. It would promote a higher Christian thought and life, and raise up a nobler race to be witnesses and workers for Christ, in a future so big with hope and so bright with the promises of God.

" Yet not to me hath God's good providence
Given studious leisure, or indulgent thought,
Such as he owns, a meditative man,
Who from the haunt of mirth to quiet eve
Prefers, or turns the page of wisdom's sage,
Far from the busy crowd's tumultuous din:
From noise and wrangling tar, and minstrel's
With earth's unholy shouts. For me the day
[illegible] which require the vigorous hand
Of manual application, but which leave
No deep improving trace upon the mind.
But be she my another's. They cannot steal my sight'
[illegible]
[illegible]
[illegible] sacred hours
[illegible] toes.
[illegible] realms of space.
[illegible] lips her wing in heaven."

H. K. White.

VII.

The Teacher's Sabbath.

"I was in the Spirit on the Lord's day."—Rev. i. 10.

"For thee we long and pray,
Blessed Sabbath morn;
And all the week we say,
Oh, when wilt thou return?
Come, come away,
Day of glad rest,
Of days the best,
Sweet Sabbath day!"

MANY hallowed thoughts cluster around the Sabbatic rest. It is one of the few memorials which remain of Eden, and one of the most interesting types of the saint's everlasting rest. Throughout the whole history of the Church, it has been the bow of promise in the dark cloud of labour and sorrow that enshrouded us by sin. Because of the ground which the Lord had cursed, this stretches over the moral firmament to rewaken hope and encourage the faith and patience of the saints. It dips, on the one side, into Paradise lost, and, on the other, into Paradise regained. It is thus a constant memento of the bliss from which sin removed us, and an encouraging pledge of greater and better things to come. It is the day on which worldly cares are to be left behind, and our hearts to seek their rest and joy in God. It is the day for release from all secular

engagements, and "such recreations as are lawful on other days." It is a Sabbath holy to the Lord. The Christian rests, and so may the worldling, the labouring man, and the beast of burden. But the Sunday-school teacher is busy throughout the Sabbath. His recreation is in benevolent labour—serving the Redeemer by feeding His lambs.

The Sunday-school teacher is *up betimes*. Accustomed to rise early for worldly business, he cannot—dare not—indulge in more sleep on the day of the Lord. "As soon as he awakes," as a quaint author says of the country parson, "he presently falls to work, and seems to himself so as a market-man is, when the market-day comes; or a shopkeeper, when customers used to come in. His thoughts are full of making the best of the day, and contriving it to his best gains."

It is a special day, and therefore needs special preparation, that he may have a right frame of mind, a spiritual tone, and motives pure as he can possess. In his secret chamber he communes with God; hearing, by the perusal of the Scriptures, what his heavenly Father says, and using the high privilege of frank intercession for needed blessings. His soul needs the refreshing dew from heaven for personal growth in grace. He needs wisdom to understand the Word of God that he has to teach. He needs the Spirit, that he may enter on his work with the right motive, and in humble dependence on divine aid. He requires to be made "wise to win souls," and to possess an earnest desire to be thus honoured. What longing, what solemn concern, what affectionate sympathy must characterize a teacher who makes it the conscientious object of his teaching to win

souls to Christ! With what zeal, patience, perseverance, and prayer will he labour, when he appreciates the value of a soul, and the danger of its perishing. But by communion with God he partakes of the Spirit, and yearns over the young of his charge with all the fond and anxious longing of a mother.

Fresh from the mercy seat, he comes forth to family worship and his morning meal. Strengthened with his daily bread, he prepares for service. The hour is near. He is in the street; and, amidst like-minded fellow-labourers, he hastens to his heavenly task.*

It is an interesting spectacle to behold the philanthropic band of Christian teachers wending their way to the school on the Sabbath. They are *voluntary* agents. Their labour, like that of the angels, as Spenser says, is "all for love, and nothing for reward." They are moved by motives of the most generous kind. They desire the eternal life of all whom they go to teach. They are home missionaries of the Cross; the most important, inasmuch as they have the training of all the children for their Father in heaven. They have a noble pursuit. Power, wealth, pleasure, pall before their object, which is to save souls. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They are messengers for God, to conduct little ones to Paradise. Earnest with the life of faith in Christ, full of knowledge, it is their delightful labour to direct the young to Jesus, with the prayerful desire that the Lord may open their hearts and save them for ever.

* It is the custom in many places for Sunday-school teachers to meet their classes in the morning before public worship, and afterwards take them to the house of God.

The Sunday-school teacher must never lose sight of his lofty pursuit. He is not the teacher of letters, or of the art of reading, or of other things useful to know; but he is a man of God, placed there to unfold the way of God more perfectly, to cry aloud, to warn, entreat, exhort, and instruct, that perishing souls may be saved ere it be too late. What a solemn responsibility!

The conscientious teacher is never *late* in arrival at school. He knows that "time is short," and he must carefully "redeem" it if he is to make the most of the Sabbath with his class. It is very trying to a superintendent when any teacher is not punctually present at the opening service. The devotional services are seriously injured by irregularity. Scholars are sure to learn the practice, and praise and prayer are interrupted by children working at the latch, or talking at the door. Let every teacher make an effort to be early at his post in the school. It is right, becoming, and important that each be present. Let no taunt of idle friends at home hinder your punctuality. Where there is a *will* there is a *way*. It is recorded of William Reeves, the Methodist class-leader, that, with one exception, he "was never known to be *late* at any religious service, never behind time with his class." Sickness is, of course, an excuse; but all domestic duties should be arranged so as not to interfere with the work of the school. Mrs. Davids mentions the case of a teacher "who had a widowed invalid mother to wait on, and breakfast to prepare for several young brothers, yet used always to rise at four o'clock on the Sabbath morning, in order that she might be in the school at nine, without neglecting any home duty." The practice of the lamented General Havelock

is a fine illustration. He could not neglect private duty to his God for public duty. Nor did he allow one to conflict with another. Even at Jellalabad, in the Affghan war, he invariably secured two hours in the morning for reading the Scriptures and private prayer. "If the march began at six, he rose at four; if at four, he rose at two." Mr. Angell James, of Birmingham, was, during a ministry of more than half a century, never known to be late at any meeting. He mentions that one cause of teachers' late attendance is too much time employed at the dinner table. Many take a cold dinner on Sabbath, rather than risk their punctuality in their sacred duty.

How much it secures the solemnity of the opening of the school when all the teachers are present. The prayer offered is then the wrestling cry of *many* hearts agreeing in one thing—that the Lord's presence and blessing may accompany every teacher and class. Each one who desires and expects that sanctifying presence should join in prayer for it. Punctuality is necessary to this.

Teachers who are truly pious, conscientious, and anxious to do good to the souls of their scholars, will be solemnized and refreshed by the opening exercises. Hymn and prayer will conspire to inflame their souls with devotion. Every influence that will be of service to this should be earnestly sought. Spiritual impressions are prone to be evanescent, and should be, therefore, cherished with much care. Thus would the soul be in proper tone for the labours of teaching. The heart would be right. Motives would be pure. The love of Christ would constrain, and the work in the class would that day be solemn and impressive.

We have considered the teacher in his teaching in a former chapter; it may suffice here to mention that, as part of his Sabbath exercise, he ought in the class to be *unmistakably Christian.* One thing should be before his mind and before his scholars. One thing should engross all others. The attention and interest, heart and conscience, of the scholar should be won by the earnest, intelligent, affectionate, and pointed style of teaching.

In the *house of God*, and in presence of his scholars, the teacher ought to be *an example of devout worship.* There is, perhaps, no part of the Sabbath service in which the young engage that hangs more heavily upon them than this. We fear the experience is often inimical to their regular attendance on the means of grace when school days are done. Unless ministers awake to their grave responsibility in this matter, many of the losses to the Church from the ranks of senior scholars will be laid at their door. They ought to cultivate a style of address which will interest the young, and, especially, *they ought to preach regularly to them, at least once a quarter.* By condescending to the children occasionally, the youthful hearers are elevated to a higher platform, and able to take an interest in the ordinary services of the sanctuary. They would become attached to the minister, which would secure attention to what he says.

The teacher can do much to make the Sabbath scholar enjoy the means of grace. If his class be in good order, and occupy a favourable place for hearing, and observe a reverent demeanour in their teacher, they are likely to pay more regard to the public services. We have seen, in some churches in England, teachers standing during

divine service with long sticks over the heads of their scholars. How can any of these attend to the public worship or the sermon? It is also to be regretted that, in the house of God, we so seldom hear "infant voices sing." Children do not take part in the praise. The only part of the service whose tendency is to fascinate and engage them, is foreign to them; they are silent. This should not be. Every teacher who can sing should see to it, that he leads his class, provided they can follow the hymn, or have books. What a sweet addition would the combination of youthful voices give to congregational praise! Besides the melodies common to the young, there should be taught those which are common to the Christian Church; thus would a greater enjoyment in the public worship be felt by Sunday scholars. But of this more will be introduced in a subsequent chapter.

The Sunday-school teacher should always be in his place in the sanctuary. Constantly giving out, in instructing others, he requires all the help which regularity of attendance upon public worship and the exposition of the Word afford. Amidst the routine of teaching, he is in danger of losing his spirituality. He is specially dependent upon the means of grace. He must make conscience of improving those blessed privileges, that his own soul may be fed and strengthened.

Alternating between giving and receiving, between the care of his own soul and the souls of others, the day of sacred rest is to every zealous Sabbath-school teacher "a little heaven below." In the consciousness of doing something for the Lord and for souls, as well as of realizing a benefit to himself, his spiritual enjoyment is largely increased. He feels that he gets good, and that

the efforts of Christian usefulness bring their own reward.

Let us earnestly impress upon the reader who is employed for the Lord in feeding the lambs of the flock, to *make much of the Sabbath.* Dear brother and sister, you have then a blessed opportunity. Your class expect you to address their consciences. Let them not be unwarned. With all earnestness travail in birth for souls. Plead with them to come to Jesus. Tell them of His heart of love, of "His agony and bloody sweat, His cross and passion, His death and burial, His resurrection and ascension," for the sake of saving souls. Press upon them the great salvation. Plead with them to accept it now. Death hastens. The Judge is at the door. Say:—

"On the next Sunday, who knows?—perhaps I shall rest in the graveyard:—
Some one perhaps of yourselves,—a lily, broken untimely,
Bow down his head to the earth. Why delay I?—The hour is accomplished.
Warm is the heart. I will sow, for to-day grows the harvest of heaven."

TEGNER, *translated by Longfellow.*

VIII.

The Teacher's Class.

"Come, ye children, hearken unto me: I will teach you the fear of the Lord."
Ps. xxxiv. 11.

"Despise them not. Would thou a jewel slight?
Each one before thee is a parent's pride.
This little thing, in tattered corduroy,
A mother with a mother's fondness loves,
And would not for your large estate exchange.
Methinks at morn she kissed his cherry cheeks:
He lightens labour to yon son of toil,
Who, while he wipes the sweat from off his brow,
Thinks of his son—his hopeful little boy,
Whom he has dandled oft upon his knees,
And daily pleads for at the throne of grace.
* * * *
Each one's a favourite at home, and each—
Why not?—should also be beloved in school.
Desist from teaching, ye who love them not;
For who can render up their second selves
To those whose welfare they have not at heart?"
MALCOLM'S *Poetry of Teaching.*

THE topics connected with the Sunday-school teacher that we have taken up in the previous chapters, now bring us to consider the *class*, or the practical application of the teacher's qualifications to the school. Perhaps the most successful practitioner in this work would be more able than we can possibly be to address a few hints on the best method of teaching.

Or, perhaps model lessons given in presence of an assembly of teachers would be more effective than any argument. There can be no doubt that illustration is always more striking than elaborate explanation. Teachers would learn more in one hour by a practical demonstration than in a year by study. We do not suppose, therefore, that a greater favour could be conferred on those who wish to become successful teachers, and who desire the best means for that high end, than to afford them occasionally the opportunity of observing how a class *should* be taught. In our normal seminaries for training schoolmasters this is constantly done, and hence teachers of a much higher standard are being sent forth every year to occupy the responsible and honourable offices which they have chosen. In connection with this is the practice of appointing one of the aspirant teachers to give a lesson before a number of his fellow-students, and afterwards to receive their kindly and generous criticism on his work. No doubt there is an ordeal to pass through which will try the courage of the person on whom it is laid; but it is of immense service to his proper qualifications for office. His faults and his deficiencies are thus pointed out, and he learns what to avoid and what to amend. If, then, such a course be of great value to schoolmasters, it must be of service to Sunday-school teachers, and deserves their earnest consideration. It would excite a spirit among all to do their best, and would lead many to improve their system of teaching. To this, however, we have already referred.

There are two modes of conducting a class which cannot be approved, and should be avoided. The one is *preaching*, and the other is *discursiveness*. Preaching is

out of place in a Sunday school. The lesson for the day should be opened up by question and answer. The exercise should be confined to the lesson. Thus would the youthful minds be kept active, be taught some particular truth, and grow in Christian knowledge. There are few lessons which do not afford sufficient variety and fulness for all the time that can be afforded them. The subject may be *historical.* Then there are localities to be described, events to be narrated, persons to be sketched, and general practical lessons to be drawn. It may be a *biography*, when much of the same order will be observed, and the subject cannot fail to take hold of the scholar. It may be a *parable.* You consider first its imagery—the story it contains, or the person it describes, and the moral it teaches. Of course, care must be taken to give each parable its individuality, and not make each a complete body of divinity, as some divines and teachers always do. But if the teacher possess, or have access to such a work as "Trench on the Parables," or Arnot or Guthrie's on the same subject, he will learn how each figure which the Saviour employed has a specialty which no other has, and how it can thus be isolated, not merely in form, but in doctrine, from the others. This is rather to be sought than the refinement of making every element in the figure a symbol. In all parables we must allow for the drapery, and rather sacrifice the form to the substance than the substance to the form. It may be a *type.* No portion of Scripture has been more wrought upon by the fancy of man than the fertile theme of types. These, like parables, each teach one truth—illustrate one point of the Christian dispensation. They are not to be wire-drawn, or pressed beyond their

object. There are some who make all Scripture, fact as well as symbol, typical of good things to come. This cannot be. The analogy of faith forbids it. A license would be given by it to fanciful interpretation, which would make Holy Scripture the most doubtful of books. In general, we are to take the Word of God as we read it. But there are manifest types—some of them specially referred to in Scripture. The Levitical system was all typical; so were certain persons and places; but the number is not so great as the imagination of many is inclined to suppose. It is of great consequence to impress upon the youthful mind that generally the meaning of Scripture lies upon its surface, or may be deduced from the context. The meaning is not the discovery of hidden truths, but the spiritual discernment of the things revealed. Again, the lesson may be a *prophecy*. Here, also, the teacher's mind requires to be well disciplined, and to have a few rules of interpretation to keep him in a proper line. The subject refers to a certain time when delivered; a person uttering it; perhaps also peculiar circumstances connected with himself or his times; or another person or event may be shadowed forth by it. These have to be studied, and the interest of the scholar excited towards all. The fulfilment is then brought forward, the past and the future are compared, the prophecy is proved by the history, and a lesson can be drawn which will be intelligible to the child. Or, lastly, it may be a *doctrine* that is being taught—say justification. This is important, and it is essential that clear views be presented to the scholar on a question vitally affecting his own spiritual condition. It can be done by questions regarding the *Author* of justification, its *origin*, its *meri-*

torious cause, and *instrumental agency*. And from a verse or two, such as Rom. iii. 19–26, the whole question may be opened up and impressed upon the hearts of the class.

Whatever be the subject, it should be adhered to with scrupulous exactness, viewed in its various lights, and then pressed home to the heart by some pointed, practical lessons. Let the teacher thoroughly know his lesson, and endeavour to communicate that knowledge to his class. Thus his work will be interesting and profitable. His great object in teaching is to impart saving knowledge, and all helps must be subordinated to this end.

In conducting a class, the *simplest language should be employed*. We are not to expect children to understand theological terms, nor are they likely to use them in answering questions. If the teacher use plain words in conveying his ideas, they will be radiant with meaning to the scholars of his class. He should prefer to get their answers in their own words rather than in any other form. Their answers will be intelligent in proportion to the simplicity of their expressions.

In conducting a class, *simultaneous* teaching is infinitely preferable to individual. There are some sufficiently antiquated as to persevere in the latter mode; and if you pass their classes, you will find nine staring about while the tenth is answering questions. This is a mischievous system, and is happily well-nigh exploded. Yet, in simultaneous teaching we would prefer an individual answer to the question. For this end, if the *hands* of those who know were held out, one can be selected to express the answer. This enables the teacher to ascertain better the progress and attainments of each

scholar in his class, and it keeps up tne attention of all the rest.

In most Sunday schools classes are of three kinds: *infant, juvenile,* and *adult.* There is a peculiarity in the mode of dealing with each. With the first there is more of the *pictorial,* the *illustrative,* the *musical,* and the *excitable.* For this there should be a separate room, good apparatus, and a happy teacher. It requires special qualifications to teach infants successfully. No novice should be sent to them.

But among a band of teachers there will be found some one—most probably, and on the whole the best, a female. Such a one, in a room with a goodly number of little boys and girls together, may be able to communicate much Scripture knowledge, without the drudgery of teaching the letters. It is not necessary that A B C should be taught in the Sunday school. We hope it will soon cease. We are far from denying that many have thus gained all their knowledge of letters and ability to read; but now, when facilities for education are numerous, the teacher should endeavour to get his scholars to attend some week-day school. Or if some of the zealous labourers of the Sunday school could afford an evening in the week for teaching the letters, the Sabbath would be preserved for its special work—religious instruction.

Juvenile classes are *elementary* or *advanced,* and require differently qualified teachers from the infant class. Firmer dealing, stricter discipline, and more thorough consideration of the lesson, are necessary in these. Hence, classes should not contain more than *ten,* if even so many scholars. To keep them interested, and to go through the lesson carefully, require on the part of the

teacher much energy and readiness. He is dealing with inquiring minds, and has to direct their thoughts in a proper channel. He has to contend with those whose self-will and mischievous habits come into collision with the seriousness and solemnity of the Sabbath exercise. He has quick and observant youths, who watch his demeanour, and before whom he must maintain a consistency which will give effect to his earnest counsels and pungent appeals. It is difficult to manage and instruct a class of big boys; but if a teacher get their affection and can excite some enthusiasm in their hearts, he may attach them to his person, and secure their interest in the lesson. Such a class is in a critical situation, and much depends on the energy, earnestness, and seriousness of their teacher, whether they are to be preserved to the religious community and brought within the pale of the Church. It is perilous to any teacher's success to neglect preparation and to go through his lesson coldly; but it is doubly so to one who has a class of advanced boys. He needs much prayer, faith, patience, and perseverance, to succeed. Let him not despair, for these graces in lively exercise will secure his end.

In the ordinary exercises of the class, there should be a portion of Scripture and of a psalm or hymn repeated from memory. This is a most profitable part of the lesson. It fixes the texts of the Bible upon the memory, and familiarizes the mind with the Word of God. It plants incorruptible seed in the heart, which, though it remains long unmoistened and dead, may spring up in after-years, and yield a rich increase. Psalms and hymns are great aids to devotion; and such as are learned in youth retain the longest place and wield the greatest

deed, in this some of the teachers may be themselves enrolled. It should be composed chiefly of all young men and women, separately or together, who belong to the congregation, and who can embrace the opportunity of attending it. These are in a very critical era of their lives, and require to be dealt with accordingly. "There is a period in the tide of life when the frail bark of humanity is peculiarly subject to be tossed on the billows of passion. When the ebb-tide of youth meets with the flood-tide of manhood, and the youthful mariner of life has to steer, with unsteady and unskilful hand, between the Scylla and Charybdis of many a besetting sin and strong temptation, without any spiritual Pharos, or moral lighthouse, to illumine the gloom of the night, it is then that the daring youth, knowing not the land, discovers certain creeks into which he is minded (like the governor of the ship that carried the apostle of the Gentiles), if it were possible, to thrust himself for refuge. Casting away the anchor of hope, with which parental care and the anxieties of Sabbath-school teachers had furnished him, withal losing the rudder bands, and all those other prudential restraints which older heads thought necessary for the voyage of life, he commits himself to the waves, hoists up the mainsails to the winds of an ever-shifting world, and makes towards what he, in fond expectation, considers the shore. But at this point he often falls into 'the place where two seas meet, and where he is fain to run his vessel aground;' and where the hopes of years are, in an evil hour, broken with the violence of the waves, and nought remains but some few boards and broken pieces of the gay bark which so lately was launched amidst the prayers and praises of many friends;

and which, frequently, is thus shipwrecked on the very shore of life, and within sight of the harbour in which it was carefully reared and received its parental outfit." * Such should form the Bible class. To induce them to attend it, ought to be the pious effort of the office-bearers of the Church, and of the minister. To make it at once interesting and profitable is the great care of the spiritual instructor. It will be his aim to fix their attention, to cultivate their judgment, to inform their understanding, to fix their principles and to purify their affection, and to lead them to decide for Christ. Good principles and pure affections gained at that stage of life will stamp their future character with all that is godly and virtuous. It is the period when they must act for themselves. Many of them are from home, in business or in service, and are necessitated to decide. They are exposed to temptations, and must make their choice. They are amidst many whose companionship would pervert, and they must stand alone or be engulfed by the tide of passion and pleasure which bear them on to woe. The instructor of such a class must therefore be very plain and pointed; and, while by no means on any occasion omitting the duty of believing on Jesus, he ought to treat of social and relative subjects which at that season of life engage them. Evangelical principles of action are specially needed by them in their various positions of life. Their labour and their love ought to be influenced by the gospel; and they should be impressed with the truth, that only when this is the case can they either be faithful to God or happy in their future. It is to be feared that there has not been sufficient attention paid to

* Barclay, p. 73.

social ethics in our instruction of young men and women, and hence so many become the victims of vicious indulgence or the prey of the seducer, disobedient to parents and unfaithful to trust, the votaries of pleasure, of fashion, and of pride—destitute of that solidity, sobriety, chastity, and humility of character which truly adorn the person and contribute to a happy and useful life. Fellow-labourers in this sphere of Christian effort, let us be fully alive to our grave responsibilities towards the young men and women in our congregations. Let us draw around us the young hearts and hopes of our flocks. Much ministerial success depends upon this faithful and impressive work. In connection with this, it is very desirable that opportunities should be given to any anxious inquirer among them to converse with their teacher in private. Difficulties may then be stated and removed, impressions may be deepened, resolutions may be fixed, and hesitations be changed into earnest decision. It is also useful to encourage the timid, or those who are particularly engaged, to write to their minister, or teacher, stating their case, and requesting to be spoken to accordingly. In this there should be becoming respect, and no familiarity. The instructor of others must not lose his due influence by too great condescension. In all ways of well-doing, the office must not be merged into the companion, the gravity of the teacher must not be dissipated by the levity of the friend. Fellow-teachers, never lose sight of the grand object of all your labours—the saving of souls; and let this thought animate you to fidelity in each of your classes,—

> "That you may meet, oh, rich reward,
> The school complete in heaven."

" My precious class for Jesus,
Who did so much for me;
Who paid the price which justice claimed,
By years of agony.
'Tis little, O my Saviour,
That my weak hands can give;
Oh, let me win these thoughtless ones,
To look to Thee and live.

" My whole dear class for Jesus!
Now in their youthful bloom;
Ere shadows lie across the path—
Dull sickness and the tomb.
While life is in its morning,
And bright things cluster nigh,
May these immortal souls lay up
Their treasures in the sky!

" My whole dear class for Jesus!
Oh, let not one be lost;
When Calvary was the fearful sum,
Their wondrous ransom cost.
One little step may sever
The parting veil away;
And forms that now are glad and fair,
To-morrow may be clay.

" For Jesus! oh, for Jesus!
The time is fleeing fast;
The holy Sabbaths hasten by—
Soon, soon will come the last.
Oh, teachers, toil for Jesus,
As ne'er you toiled before;
That each may bear a precious sheaf
To yonder shining shore."

IX.

The Teacher's Adaptation.

"I am made all things to all men, that I might by all means save some."
1 Cor. ix. 22.

"Ye who the name of Jesus hear,
His sacred steps pursue;
And let that mind which was in Him,
Be also found in you."

IN a country where mechanical and chemical power is largely applied to the useful arts, it would be idle to describe and philosophize upon the nature of adaptation. An ancient philosopher of Greece was once asked what *motion* was. He arose and walked across the room. Action superseded definition. In like manner might an answer be given to the inquirer on adaptation. Take him into a mill and show him a piece of machinery—part fitted to part, wheel moving wheel to produce one design. Take him into a dye-work, where different substances conspire to produce a lovely colour. Conduct him through a printing-office, where so many letters are combined to make a book. Enter a railway-station, adaptation of means to ends is abundant there. But the same runs through Nature no less than art. It prevails to make the seasons, and to "scatter plenty o'er a smiling land."

It is the same in moral education as in manual or mechanical labour. There must be means employed for the fulfilment of purposes. The best means produce the best end; but the skilled workman is as necessary to that high object as the good material. In the life of George Stephenson there is frequent complaint made of his inability, at the outset of his career, to obtain "efficient helpers in the shape of skilled mechanics, who could work out in a practical form the ideas of which his busy mind was always so prolific" with regard to the manufacture of locomotive engines. The case is similar in moral as in mechanical improvement. There must be the skilled teacher to apply the divine purpose to the mind of the child. The circumstances of the scholar and of the teacher must be carefully considered ere the material of instruction can be made available for education. He who is skilled can use his instruments to most advantage, and is most likely to secure the best result.

Now, on the principle that "whatever is worth doing at all is worth doing well," every teacher should endeavour to be fully adapted to his scholars in order successfully to discharge his work, and train up his children "in the way they should go." The earthly secret of good teaching is adaptation—a result, "not of heaven-born inspiration, but of home-bred industry." It is an art to be acquired, rather than a gift to be born with. Doubtless there are endowments of nature which mark out some to be better fitted to be teachers than others. But adaptation in the best-gifted is an acquirement. Some, it may be, possess it sooner than others, and can use it with greater effect; but it is to be studied, prosecuted, and practised, ere ever it attain perfection, or

respectable qualification. Two things are seriously to be considered in relation to this, and one thing to be done. The scholar and the teacher must be carefully considered. An earnest effort must be made to teach.

Consider the Scholar.—Ere a turf is cut on a projected railway, the line is surveyed. The character of the land through which it is to pass must first be ascertained ere the implements of labour are applied. In like manner survey the material on which you are to operate. Consider the scholar.

His natural condition is ignorance. He knows not God, or the things that God hath revealed. His mind is spiritually dark—blind "through the ignorance that is in him." He is ignorant of the language of divine revelation, and still more of its meaning. He knows not himself, his condition before God, or his prospects for eternity. Even amidst the light of truth, and familiarity with Scripture, ignorance has too often possession of a scholar's mind. Mechanically acquired information is not spiritual education. Multitudes confess that they are sinners and need a new heart, and that Christ died to save them, who have no intelligent idea of the truths implied, and could not with any clearness express their views of them. Among a large proportion of Sunday scholars ignorance prevails. They are not at a day school. They depend on the teaching they receive on the Lord's Day. They are devoid of mental discipline, and consequently dull in comprehending spiritual truths. It is to be feared that we do not consider seriously enough this feature of our scholars. Most teachers shoot above the understandings of their pupils.

The scholar's habits are to be considered. These enter

closely into his character. They have formed it. Custom is second nature. Habit is character. What his habits are must be of importance in the natural history of the scholar. They have been moulded very much by his circumstances; and, to a great extent, are bad. They have been acquired from earliest years, in the most impressible period of life, and among daily companions. They are often peculiar to a locality. Vices, though world-wide, have greater development in some places than in others. The character of a place is a key to the general habits of a boy or girl. In rural and manufacturing districts, there are *local* habits. The children of the industrious classes learn one vice, the children of the dangerous or perishing classes acquire others. Indifference may belong to one and deceitfulness to another. Impurity may early pollute the one, dishonesty the other. There are *hereditary* as well as local habits. Children are very much what their parents make them. It is useful to know their homes and parents, in order to better acquaintance with the youth. At home they are in a school where "there are no holidays, and from which there are no truants;" and many are continually acquiring habits that are prejudicial to their souls.

There are individual features of scholars' character to be studied. Each has a peculiarity in mind and disposition. One is dull, another is bright, a third is obstinate, a fourth is gentle, a fifth is grave, a sixth is gay. In one class all these varieties will be found. They form a study for the earnest and thoughtful teacher, and afford ample material for the adaptation of his manner of teaching. These features very soon appear. That which is native exhibits itself before that which is acquired; and the

disposition of a scholar may be readily known by the teacher.

Their *spiritual* character as sinful must necessarily be considered. The smallest child is possessed of a corrupt nature, and needs the gospel of Jesus Christ. "The innocence of childhood," said the late Archdeacon Hare, "is nothing more than a bud with a worm gnawing at its heart, which the first blast of temptation is sure to nip." They are in imminent danger of perishing notwithstanding the instructions which they receive. They have influences within and without adverse to their souls, which are apt to counteract the spiritual impression of a Sabbath school. They need a Saviour and regenerating grace ere they can be safe for eternity. A right-hearted teacher must never lose sight of this while reviewing the condition of those whom he undertakes to teach. His relation to them receives from it an interest and responsibility which cannot be told. His influence upon them must tell for weal or woe. Their case ought therefore to be seriously pondered that the teacher may adapt himself to its necessity.

Consider the Teacher.—The scholar requires a teacher who understands his work, and is adapted to it. The educator must be qualified for his office ere he can expect success in his labour. There are certain things which we must take for granted that all who aspire to be teachers possess. They are essential to a respectable ability to educate the young. There must be, as we have noticed, *knowledge* of the subjects to be taught. You cannot afford instruction if you possess not the requisite information. The cardinal doctrines of sin and grace, the person and work of Jesus Christ, justification by faith, the necessity

of the Holy Spirit, and of sanctification, must be understood with some intelligence before they can be explained. Then, again, a teacher ought to be a *believer in the Word of God* and in the Redeemer. How can he appreciate the necessity for giving instruction to a child who has not felt his own need? Religious character we consider to be as essential to a Sabbath-school teacher as the power of speech. They are both essential, and are not to be compared or contrasted. A teacher must be *serious.* There must be that about him which accredits his sincerity. He should be *prayerful.* The blessing depends on prayer. To these requisites we have already referred in the foregoing chapters. They are important in the adaptation of teachers to be taught in a Sabbath school.

But there are points necessary to successful education which deserve the thoughtful consideration of the teacher in relation to the scholar. They constitute what we have called *adaptation.*

Special preparation for his class.—No man can teach either old or young who trusts to his general knowledge and his fluency of speech. Less can he do so with the young. The truths to be taught must not only be familiar, but prepared so as to be intelligibly communicated to the youthful mind. When the late Dr. Chalmers was professor of Moral Philosophy at St. Andrews, he kept a Sabbath school, and his biographer informs us that though the scholars were of the poorest children in the neighbourhood, "Dr. Chalmers prepared as carefully as for his class in the university; some stray leaves still existing on which the questions for the evening are carefully written out." * A teacher must gather materials for aiding

* Hanna's "Memoirs of Dr. Chalmers."

his work of educating the young. He must not serve God with that which cost him nothing. He should have beaten oil for the sanctuary lamp which he holds before the young.

An aptness to teach.—I have said that this is an acquisition. Though there are some more likely to be successful teachers than others, it is only the trial faithfully performed that creates adaptation. For this there are several requisites. There is the *resolute endeavour.* Perseverance is but the progress of earnest purpose, and success is generally its result. No man ever exemplified this iron resolution more than the late George Stephenson, the inventor and maker of railway locomotives. He had everything against him when he began the line to Liverpool from Manchester. Engineers of eminence, indeed all classes of people, believed Chat Moss to be incapable of being made to bear a railway. When Mr. Stephenson was asked his opinion, he said, "*We must persevere.*" Such men are rare. But their example nerves the courage of a thousand fainter hearts.

The teacher must come down to the child's level.—You cannot intelligently converse with, or impart instruction to any man without commencing on a ground common to both. Nor can you teach a child but by condescending to his level. This calls not for childishness but *childlikeness* in teaching. Dr. Watts' Hymns are not childish but they are childlike. So are Todd's Lectures to Children. So, in a special manner, are Old Humphrey's books. These interest the old as well as the young, yet they are seldom beyond the level of a child's mind. What was the secret of this adaptation? Step into the good man's study and I will show you how Old

Humphrey did. "He sat from hour to hour at his little table, his books spread around him, the Holy Bible in the most conspicuous place, and a large card before him, on which were written in a bold style the three words —*allure*, *instruct*, *impress*, to remind him of his work, and the way in which it was to be done."* That was the secret of his success. He adapted himself to the youthful mind, and his works evince how well he had considered his work. Come down to the child's level, and take his hand. He will ascend as lofty a summit as you can climb with him, if you give him time to take each step intelligently.

Reason upwards.—State the simplest truths first, and advance only as you take the scholar with you. This process may be slow, but it is a secret of adaptation which the wise will cultivate. In the fable the tortoise outstripped the hare.

To reason with a child, or any comparatively ignorant person, for the purpose of imparting instruction, the truth must be delivered in a comprehensible way. Few are willing to confess ignorance. Most make general acknowledgments of intelligence. The only means for thorough and intelligent education of youthful minds is by patient and laborious *catechising*. By continuous discourse you cannot impart so much instruction as by catechising. You may probably disclose more of your own information by the former, but you secure more to the scholar by the other. Mr. Vanderkiste, in his stirring narrative of "Six Years' Mission in the Dens of London," presents a case where the contrast I have alluded to came out most strongly: "Visiting a sick

* See sketch of George Mogridge, in the author's work "Doing Good."

man with a new missionary, I requested him to read and instruct him, which he did, detailing to him our fallen condition, our need of salvation, and the redemption purchased for us, in a very correct manner, and then reading a portion of a chapter from the Gospels in proof of what he had said. The poor man listened with every appearance of attention, and when my young friend said, 'You know,' or any other interrogative, he replied, 'Certainly, sir,' or 'In course, sir.' My companion appeared pleased with the man's attention to instruction, and I thought it time to undeceive him. 'Mr. ——,' said I, 'my friend has been taking much pains to instruct you, and now I will ask you a few questions. Do you know who Jesus Christ was?' 'Well, no,' said he, after a pause, 'I should say that's werry hard to tell.' 'Do you know whether he was St. John's brother?' 'No, that I don't.' 'Can you tell me who the Trinity are?' 'No, sir.' 'Are you a sinner?' 'Oh, certainly, sir, we are all sinners.' A pause. 'Have you ever done wrong?' 'Why, no; I don't consider as ever I have.' 'Did you ever commit sin?' 'Why, no, I don't know as ever I did.' 'But do you think you're a sinner?' 'Oh, certainly, sir, we're all sinners.' 'What is a sinner?' 'Well, I'm *blest* if I know rightly; I never had no head-piece!'"

You might go round many classes, and find good earnest teachers descanting on the great doctrines of Scripture to seemingly interested scholars, whom you might undeceive in the same way. I do not suppose that you would find the same ignorance, but a lack of apprehension of the truths which the devoted teacher had been enforcing.

Catechising is the adaptation of the teacher to the scholar to meet this necessity. It is, besides, the best

mode of education. Dr. Arnold, of Rugby, was one of the most successful educationists of modern times. He had constantly several hundred boys under his care. Dr. Stanley, his biographer, informs us that "his whole method was founded on the principle of awakening the intellect of every individual boy. *Hence it was his practice to teach by questioning.*" * Fellow-labourers in the work of the Lord, cultivate this adaptation of your office, to the souls of your charge. Be not satisfied with a "Yes" or "No." Endeavour to ascertain the amount of intelligent information which each of your scholars possesses. This is the most efficient method of reaching the conscience—the great object of your labour. It enables you to convict of sin, to impress the heart, and to prompt the inquiry, "What must I do to be saved?"

"*Strike the iron when it is hot.*" It is then soft, capable of impression and form, which it will retain for ever. Seize favourable opportunities for impression. When the heart is aroused with interest, and the mind is anxious and solemnized, press home the great salvation—urge its acceptance—show the danger of delay and the necessity of immediate acceptance—say, "To-day, if ye will hear His voice." Invite with tenderness. Let your affection show itself. Let the law of kindness be on your lips. Speak lovingly that you may win the youthful heart. Reveal a Saviour's love—His arms stretched forth to save. Be in earnest. Travail in birth for your scholars until Christ be formed in them. Make much of your opportunity. Be pointed, be brief, lest interest flag and impression die. A few strokes may mould the heated iron—a few burning words may save a soul.

* "Life and Correspondence of Dr. Arnold."

These are the seasons which the Spirit of God loves to bless. Over these He bends with deepest interest. Grieve Him not. Pray for His presence—His aid—His regenerating power. Be conscious of your dependence on His blessing. Try Him, prove Him herewith, and see if He will not open the windows of heaven, and pour you out a blessing. From your class will come forth those who will bless God throughout eternity for your zeal and love.

Above all, be *exemplary*. Let your life and carriage illustrate your teaching. The adaptation of a holy life is one of the most important elements in your successful labour. Scholars are observant; quick to detect inconsistencies and to take advantage of them. One such seen and believed will destroy the labour of years. A seriousness of manner and devotedness of life will be a constant lesson which scholars will vainly endeavour to forget. For this you will need prayer, watchfulness, and sobriety. You must take heed to yourselves, that you may save yourselves and them that hear you. Thus it was that Dr. Arnold made such impression on his scholars, and sent forth so many earnest men, who are blessing England now. He was the example of what he taught. And afterwards, Hartley Coleridge, one of his pupils, gave this touching tribute to his memory:—

"'Twas his to teach,
Day after day, from pulpit and from desk,
That the most childish sin which man can do
Is yet a sin which Jesus never did,
When Jesus was a child, and yet a sin
For which in lowly pain He lived and died:
That for the bravest sin that ere was praised
The King eternal wore the crown of thorns.
In him was Jesus crucified again,

For every sin which he could not prevent
Stuck in him like a nail. His heart bled for it
As it had been a foul sin of his own.
Heavy his cross and stoutly did he bear it
Even to the foot of holy Calvary.
And if at the last he sunk beneath the weight,
There were not wanting souls whom he had taught
The way to Paradise, that in white robes
Thronged to the gate to hail their Shepherd home."

X.

The Teacher's Catechising.

"Catechise a child in the way he should go; and when he is old, he will not depart from it."—PROV. xxii. 6 (*Marginal Reading*).

"Oh, say not, dream not, heavenly notes
To childish ears are vain;
That the young mind at random floats,
And cannot reach the strain.
Dim, or unheard, the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind."

KEBLE.

THERE are two facts in the history of the Church to which, at the outset of this chapter, I am anxious to direct attention. The first is, that almost ever since the days of the apostles to the present time, the office of catechist has been preserved. Though not directly scriptural, or investing the person holding it with any share in the government or discipline of the Church, it yet has been admitted and maintained. In early ages it was much employed, and with no ordinary success. An illustrious example is afforded to us in Origen, who flourished in the first half of the third century. He was a catechist in Alexandria, and, by means of his peculiar method of instruction, converted numbers to the Christian faith. His doctrine was in

many respects quite erroneous, mingling, as it did, heathen philosophy with Christian truth; but his mode of teaching by question and answer was admirable. Several of the Fathers insist strongly on this plan, and some of them, such as Cyril of Jerusalem, and Augustine of Hippo, exemplified it. Since their days the office has not been lost sight of, though it has been chiefly conjoined to the ministerial or scholastic offices. In Scotland it has been greatly exercised, in by-gone days, in the catechising of parishes by the minister at stated seasons, and of schools by pious persons. In England it was common in the days of the Puritans. The glory in this matter has, however, departed. Few congregations are regularly catechised, and the secular supplants the spiritual in day schools. In some cases the office of catechist has been kept distinct from that of pastor or teacher; and men properly qualified have been and are still employed as such in the Highland parishes of Scotland, and at missionary stations abroad.

The second fact is, that when the great revivals of piety and order occurred, the doctrine of the Scriptures was expressed in catechisms, and the life of the Church in catechising. The darkness and apathy of mediæval times left effects most fatal, but taught a lesson most salutary. The effects were, ignorance, superstition, and ungodliness. The lesson was, the importance of diffusing Christian instruction in a simple, intelligible, and popular manner. Creeds had never sufficed for this. Catechisms were needed. And as the Church awoke to the apprehension of the need, and made provision for its supply, the art of printing was invented, which gave it diffusion. Hence, no sooner did the glorious Reformation of the

sixteenth century occur, than the doctrine and life of the Church were developed in catechisms. There were *Luther's*, for the Germans; the *Heidelberg*, for the Reformed; the *Church Catechism*, for England; and *John Craig's*, for Scotland. These, though in some points not free from error, were of unspeakable service in awakening men to thought, and in fixing much saving truth in their minds. They secured the Reformation, and helped to perpetuate it. Even Popery perceived the effect of such a method, and, in the preface to the catechism suggested by the Council of Trent, they speak of "the mischief which the Protestants have done the Catholic Church, not only by their tongues, *but especially by their writings called catechisms.*" When Popery revived, as it did in the middle of the sixteenth century, it gave expression to its error in the catechism referred to, which emanated from a committee chosen by the Council of Trent. Socinianism, in like manner, no sooner organized itself, than it diffused its poison by the Catechism of Racow. In the Puritan age, when the doctrines of theology were fully systematized, the Westminster divines, assembled by order of the Long Parliament, issued the Larger and Shorter Catechisms, which we value above all others. These, it is well known, became part of the standards of the Church of Scotland, and the Shorter Catechism has since been conned and acquired by almost every child throughout that land. It has, under God, been a great means of awakening thought, preserving orthodoxy, and fostering piety in the minds of the people. More than can be told has the Assembly's Catechism been a blessing to Scotland. It was the hand-book of Christian doctrine in English Puritan families, until the decline of

piety, and the entrance of the errors of Arianism and Socinianism. It continued in use, however, among the orthodox for some time; but with the exception of Presbyterians, whose manual it is all over the world, it is not now extensively used in England. This is deeply to be regretted, for it contains no reference to church government, and might be used by Episcopalians, Presbyterians, and Congregationalists. In this respect it differs from most other catechisms, in which "there is more about the economy of the visible church than the economy of divine grace." In this, on the other hand, there is simply a doctrinal system viewed from two points—one, what we are to believe concerning God, and the other, what duty God requires of man. By the first we are conducted from the great truths respecting God, along the divine decrees, the works of creation, providence, and redemption, unto the mediation and offices of Christ; and the office of the Holy Spirit is brought out in its application to the calling, justifying, adopting, sanctifying, and glorifying of the sinner. By the second we are led to consider the obligation of man to God; in the commandments, the duties of repentance, faith, and worship. The whole concludes with an admirable exposition of the Lord's Prayer. In the north of Ireland, America, and British colonies, as well as in Scotland, it is taught in Presbyterian Sabbath schools, and also in many day schools.

The supreme importance of catechisms and catechetical instruction is thus universally acknowledged, as well by heterodox as orthodox. They have been made instruments of power, both for good and evil. To secure the good in our day the same means must be put forth.

The young are now in the hands, not so much of the minister and schoolmaster for spiritual instruction—though still partially so—as of the Sabbath-school teacher. The Sabbath-school teacher is, therefore, the *Catechist of the Church.* In him the old office has its fittest expression. His method of instruction, if he is to be a successful workman, must be pre-eminently the catechetical. This is a high and holy vocation, and a most influential means of doing good; let it be appreciated and used. Suffer, then, dear brethren, a word of exhortation on this subject, that you may be stirred up to the right knowledge and proper exercise of this method of instruction.

Consider the nature of catechetical instruction.—The system of instruction by question and answer is more simple than the didactic. It is more fitted to communicate truth to the youthful mind.* It puts the doctrine in the form most easy to be understood. It breaks down the matter to the capacity of the learner. Presenting the truth intelligibly, it awakens intelligence. The question sets the mind a-thinking, and elicits in the answer an expression of the thought. This is a great matter in the intellectual training of the young, giving their minds material for thought, and, by discipline—that is, by catechising—putting that thought into exercise. It thus fixes the elements of truth in the mind, and weeds out error. The form of sound words becomes, by this mode of instruction, an amount of knowledge really possessed. The knowledge is riveted by catechising.

* Dr. Owen remarks, "More knowledge is ordinarily diffused, especially among the young and ignorant, by one hour's catechetical exercise, than by many hours' continued discourse."

Besides, it is a sure means of reaching the conscience, probing it, holding it, and dealing with it. It permits no escape. It secures decision. It unveils the soul. Thus in the Scriptures it is largely illustrated by examples:—"Where art thou?" (Gen. iii. 9); "Where is Abel thy brother?" (Gen. iv. 9). And by our Lord, "Whether of them twain did the will of his father?" (Matt. xxi. 31); "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" (Luke x. 36); "The baptism of John, was it from heaven, or of men?" (Mark xi. 30). Instances might be multiplied, all attesting the peculiar power over the conscience which a well-directed and discriminating catechising secures. The well-known text, "Train up a child in the way he should go," is rendered in the margin, and according to the Hebrew, "*Catechise* a child in the way he should go." Surely this is authority sufficient for the employment of this mode of teaching!

Let us briefly point out the requisites for its exercise.—To catechise properly is no easy matter. It requires peculiar qualifications, natural and acquired. *Aptness to teach*, the art of communicating instruction, is necessary to a catechist. This is not merely telling your scholars dryly what you know, but really gaining their attention by your manner of teaching. Without this, the truth falls heavily on the mind, awakens no interest, yea, contributes to render it more obtuse and dull. There is a sympathy between teacher and taught that, if the former be interesting and communicative, the latter will be attentive and docile. The possession of this gift, and the improvement of it (for every natural qualification may be improved by art and practice), constitute an essential

requisite of a Sabbath-school teacher. *Knowledge* is another requisite. This forms the proper ground of the exercise. The teacher must have something to communicate. He must be thoroughly intelligent thereupon. To engage in the work, without an acquaintance with its subjects, is presumption, and only beating the air. To do so with merely a general acquaintance of the theme is little better. A special understanding of the one subject for each occasion is absolutely necessary to intelligent and profitable catechising. This suggests *study* as a requisite. Conducted carefully and with prayer, study will enrich the mind with material for the work. It gives a freshness to every theme and point to what is said. The Sabbath-school teacher, who is not studious to the extent of his time and abilities, cannot expect, and will not obtain, success in the work of instructing the young. He will be dry, monotonous, uninteresting, formal, and pointless in all he utters. Now, study is not the research into what every commentator has written upon the passage or subject selected. It is the exercise of your own thought upon it, the examination of it in the light of God's word, the comparison of spiritual things with spiritual, and the perusal of commentaries. A theme intelligently apprehended, and its several parts carefully considered, will afford you proper ground for catechising your class. Study, conscientiously bestowed upon your lesson, will soon cause your scholars also to prepare. Example is better than precept. *Skill* is also requisite. This is needed for the *proper use* of catechising. This enables the teacher to put questions appropriate to the occasion, and in a proper manner. It enables him to perceive the character of the minds under his tuition,

and the peculiar mode of dealing they require. Every scholar has not the same mental qualifications. Questions put in one way may puzzle, but, put in another, suggest the answer. The most skilful teacher has generally the most intelligent class. He suits himself to each, and thus interests and engages all. What watchfulness, what discrimination, what zeal, does he require who would use his office skilfully! The pains are not over when the subject is prepared. The school exercise demands the employment of all your energies.

Seriousness is a requisite. This is necessary for the *proper effect* of the exercise. The interest in the work may lead the minds of the youth away from the object of it. Their desire to acquire information and to answer correctly is different from the desire to be seriously impressed. An undevout teacher may have a smart class, but the impression he leaves upon their minds is not salutary. And the more successful he is, the more dangerous does he become. His indifference is as infectious as his intelligence. Mere information and mental culture the children get at the day schools. To conduct your class similarly detracts no less from the sacredness of the exercise than from the sanctity of the day. It makes the Sabbath school secular. It hardens rather than melts the heart, and sometimes deadens the conscience. Seriousness in the teacher is, therefore, vitally important. It gives weight to what he says. It impresses his pupils' minds. The very manner of a serious teacher is a lesson not soon nor easily forgotten. There is a solemnity attached to the exercise. It is felt to be no common thing. Responsibility is realized, and even devoutness is manifested by the taught. Children

very readily observe seriousness, or the want of it, in a teacher. And the more intelligent they are, the more quickly do they notice their teacher's bearing and conduct. My dear brethren, bear with me while I insist on this requisite. Do you possess it? Do you realize its influence? Do you evince it? Are your scholars solemnized while engaged with you? Is there a growing solemnity in you and them as you meet, from week to week? The Lord in His mercy grant that this may be so increasingly.

Prayer is a requisite to keep all other arrangements right. Prayer for this special object is essential to success. The spirit of prayer, pervading all parts of the exercise, is a most blessed influence. It assists the teacher in putting questions, and the scholar in answering them. Constant dependence upon God's Spirit, and constant supplication for His grace, are the greatest aids in the work, whether in preparing at home, or catechising in the school. The blessing is only promised in answer to prayer. The conscientious teacher will be as prayerful as diligent. And this devotion should be no more general than is the teaching. It should be particular for grace to deal aptly and faithfully with each scholar, and for each scholar so dealt with. Is there a Sabbath-school teacher who neglects this in whole or part? We counsel such to pause, and consider whether his mode of teaching warrants him to expect any blessing to the souls of his scholars. Restraint of prayer does restrain grace, impede effort, and neutralize affected seriousness. We counsel such to cultivate the spirit and exercise of prayer. Does any one feel deficient in any of the above-mentioned qualifications? Prayer and study will go far to remove

the deficiency. Attempt, brethren, by such means to improve all your gifts. The result will tell no less upon your class than upon yourself. The catechetical would then be a power in your hands. Your scholars would benefit, and their enlarged knowledge and opening piety would, under God, be your encouragement and reward. Scattering skilfully, seriously, and prayerfully, your bread upon the waters, it would be found after many days.

There is a method of Sabbath-school instruction largely practised and most pertinaciously adhered to, which, in a great measure, lacks the catechetical. It consists more of the exhortatory and illustrative. It is common among young teachers, in the ardour of their first love and awakened zeal, and among females, from the nature of their minds. The earnest and the lukewarm both practise it,—the one from an excess, and the other from a defect of zeal. The former is anxious to impress, and is impatient under the slow process of catechising; the latter does not wish annoyance, or the trouble of preparing. Hence both practise declamation, and telling stories, for the purpose of awakening and keeping alive the interest of their scholars. This practice is much easier than the catechetical, requires less knowledge and study, less skill and seriousness. It is much easier to give good advice to children than to break down truth by way of question and answer. It is much easier to relate exciting stories than to interest them by questions for illustration from Scripture. And many teachers, by such means, secure attention and esteem from their scholars. But we shrewdly suspect that the exercise and its result are not wholesome, or calculated to do the good desired. It is misdirected

effort: it tends to dissipate the mind. Constant exhortation and story-telling have the same effect upon young minds as novel-reading upon elder persons. It makes the mind impulsive. It feeds by excitement. It seeks to secure and keep up attention by impulsive efforts. Without them the class or school, it is imagined, would fail to attend, and hence their frequent introduction. It prevents sober thought. There is no patience for anything but the exciting. The mind wanders, and does not fix upon truth presented. Can an habitual novel-reader peruse any work of solid matter? How often do we hear the humiliating confession that such exciting reading has dissipated the mind, and prevented sober thought! In like manner, though under the garb of sanctity, and in the Sabbath school, the practice of teaching by impassioned exhortation and light story-telling is operating very injuriously upon the minds of youth, and training up a generation of novel-readers. They will not find in sermons or good books the excitement that interests their minds. Hence, if mercy prevent not, they seek to satisfy their hunger by perusing novels, and these by no means the best.*

Brethren, I beseech you to review solemnly, and in the sight of God, your mode of instruction. If too largely practising this, do you not tremble for your scholars? Still further, it does not reach the conscience. It excites the imagination and the feelings, and seems to make a great impression; but the effect is evanescent: "as a morning cloud, and as the early dew it goeth away"

* It is hoped none will think this too severe. The evil, in its extreme case, is referred to. *Illustration* ought to be largely used to impress, not to displace the truth.

(Hos. vi. 4). Indeed, under the most faithful catechist, there is a danger of this result; much more so when the influence is sentimental. The conscience is not sufficiently enlightened, and the judgment is not sufficiently addressed. The great moral force which regulates thought and life is not healthily influenced. Oh! brethren, if the conscience be not reached, what avail your laborious efforts to interest? If this aim be not kept before you, how pointless must your addresses be! If the proper means be not faithfully employed, how can you expect to awaken the conscience? We are inclined to believe, that many pious teachers who practise this mode are not aware of its tendency, or consider their plan faulty. It is because of this we write—that we may urge all teachers of Sabbath schools to try the "more excellent way," and really become the catechists of the Church.

Let us consider the material and the method of catechising.—We may be asked, Are we to have no exhortation or illustration? Let us not be misunderstood. We do not despise, or wish to dispense with these means. We are only anxious to keep them in their place; and the strict attention to, and exercise of the catechetical, afford ample room for their introduction.* The great aim of Sabbath-school instruction is the communication of Scriptural truth, and winning souls to Christ. Every

* "There is a difference between teaching and preaching. Sermons are out of place in a Sunday school. The catechetical mode is decidedly the most effective to maintain attention, elicit intelligence, convey information, and, most of all, to apply the instructions to the heart."—*Bridges' Christian Ministry*, p. 404.

"This practice exceeds even sermons in teaching; but there are two things in sermons, the one informing, the other inflaming; as sermons come short of questions in the one, so they far exceed them in the other."—*Herbert's Country Parson*, chap. xxi.

Sabbath there is a Bible lesson taught, which both teachers and scholars are expected to have read and considered at home, and which thus affords most admirable material for catechising. The Westminster Assembly's Shorter Catechism is a beautiful specimen of pointed and consecutive questioning: and it forms, in each of its answers, a ground-work for catechising. Questions at once impress the subject intelligently and indelibly upon the mind. There are many examples of such published, which may serve as a guide to teachers;* but the questions suggested to your own minds, and put in a way suited to the capacity of your class, will have the greatest interest, and be most profitable. To prove the truth of a doctrine, the Bible must be examined. How interesting and wholesome an exercise for young men to search the Word of God for this end! The habit acquired early will give a tone to their Bible reading throughout their future life. This means makes a Bible class mighty in the Scriptures! Then there are so many *stories* in the Bible illustrative of its doctrines, which, when adduced, serve two ends;—fixing divine truth upon the mind, and exhibiting it in the life. Stories not in Scripture may be sparingly introduced, inasmuch as there is such ample supply in the Word itself. Besides, we can question more minutely, and to a better purpose, from a Scriptural story, simply because it is the teaching of God's Spirit. Thus, by the catechetical, diligently carried out, the Bible is invested with an interest which it greatly loses when narratives from other

* Matthew Henry wrote a most excellent exposition of the Assembly's Catechism in question and answer. Its unique character consists in this, that every answer is given in a text of Scripture.

sources are *too often* introduced. The thrilling anecdote, the fervent exhortation, and the pungent appeal, can best be made after the mind has been awakened to thought. The advice of a teacher, thus labouring, will have no small influence. The scholar will go home to think. He has materials for thought; he has had his conscience probed: and, by God's blessing, he may be convinced of sin, and converted to Christ. Surely this is the most likely mode for God's Spirit to operate, and certainly it is that on which we are most entitled to expect his blessing. My brethren, do *you* think so? Then strive to realize it by faithful catechising.

There is peculiar need for the revival of the catechetical.—This is a thinking age. Education has advanced apace. Mind is active. It is necessary, therefore, that it be well directed. The Sabbath-school teacher, having immortal spirits under his care, has much in his power to give a proper bent to their incipient thought. The direction may mark their future career. This is an age when error is actively propagated. The young, especially, are made the prey of seducing spirits. Errorists are fully alive to the advantage to be gained by securing the child. "The child is father to the man." It was thus the Jesuits succeeded in reclaiming so much of Germany to Popery in the sixteenth century.* It is thus they were lately securing France, having got almost all schools in their power. Thus do they seek to seduce children everywhere. But not these alone: errorists of every name are busily engaged in poisoning youth. Infidelity, under the name of secular education, and heresy, under

* "The Jesuits loved children so much, that they would have liked to educate them all," says Michelet.—*Priests, Women, and Families*, p. 5.

the name of spiritualism, have many bold, active, and persevering agents, who set aside, if they do not oppose, the Bible as the Word of God. There is special need, therefore, for sowing truth in a form of sound words. The catechetical is the best means for this. It furnishes the mind, as well as awakens intelligence; it provides armour as well as exercise.* The great need, then, affords the opportunity, and demands the faithful employment of the catechetical in Sabbath-school instruction. This is an age of great *deceit*. Education, without religion, refines vice. It may prevent gross wickedness, but does not change the heart. Sharpening the intellect, it makes the native deceitfulness more ingenious; and, early taught, children learn deceit in their tender years. Much discrimination in dealing with the young is necessary. By catechising, the various forms of sin are exposed, and conviction produced. The mind of the pupil is thus brought to deliberate. Sin and vice are condemned by his own answers. The appeal to the judgment, enlightened by the Word, is, under God, a means which the catechising teacher can use with profit. This is the most hopeful means for the most hopeful season. Let us be fully aware of the need of the age in this respect, and fully prepared, by the aid of God's Spirit and careful study and catechising, to meet it. Richard Baxter dwells largely upon the benefits of a faithful catechising, in his matchless work, "The Reformed Pastor." He there enumerates some of the blessings it is calculated to produce—such as these:—"It will be a most hopeful means of the conversion of souls;" "we

* "A most sovereign antidote against all kinds of error is to be grounded and settled in the faith."—*Confession of Faith. Epistle to the Reader.*

shall be better acquainted with each person's spiritual state." He adds: "O brethren! what a blow may we give to the kingdom of darkness, by the faithful and skilful managing of this work! If, then, the saving of souls from everlasting misery be worth your labour, be up and doing. If you would be the fathers of many that are born again, and would see the travail of your souls, and would be able to say at last, 'Here am I, and the children whom Thou hast given me;' up and ply this blessed work. If it would do your heart good to see your converts among the saints in glory, and praising the Lamb before the throne; if you would rejoice to present them blameless and spotless to Christ, prosecute with diligence and ardour this singular opportunity which is given you."*

Consider the work and its responsibility.—To train the young for eternity, to win them to Christ, to save their souls, is the great work of Sabbath-school teachers. This must never be forgotten. It must press heavily upon your souls, and influence your every act. It must be made manifest to your scholars that this is your chief end. What a responsibility does this lay upon Sabbath-school teachers! It invests you with responsibility to God, to the Church, and to the souls of children.

The Lord requires faithfulness.—That your class may know and serve Him, are you intrusted with the office of

* Baxter was so anxious about the catechising of the people of England, that he pressed upon the Members of Parliament in his day the duty of settling catechists in each congregation as lay helpers to the ministers.

Bishop Hall said, "No one thing I regret so much as not having given more time to the public exercises of catechising."

Doddridge thus lamented, "Oh! could I spend more of my time in catechising children."

Mr. Brown of Haddington said, "I lament that I have not been more diligent in catechising and exhorting the children in my congregation."

a teacher. Do you, therefore, unfold to them God's character, and their obligations?—what the Lord Jesus Christ has done, is doing, and requires of them?—what the Spirit is, and works, and their relation to him? Oh! brethren, do you realize the great responsibility of faithfulness to God? If so, you will be much in prayer for grace and guidance, studious to know your work, and untiringly active to perform it. Is it so with you?

The Church requires faithfulness.—The commission to "feed the lambs" was given to the Church. In the providence, and by the grace of God, you are specially intrusted with this. As Sabbath-school teachers, you are the *catechists of the Church.* Ever since they came to school, these children claim the Church's special care. They are to be trained for Christ, and the Church has a responsibility with regard to it, independently altogether of the parental obligation. This work is, therefore, looked for at your hands—nothing less, and nothing else than this. What a solemn situation to hold, to have the spiritual training of children! Brethren, do you aim at this, and strive to realize it? It is only by bringing your scholars to Christ that you make them useful members of the Church, or fulfil your delegated work. In this respect your responsibility is great.

The souls of your class require faithfulness.—Your connection with them is for their conversion. Naturally they are all unconverted, and on their way to ruin. They will soon be in eternity, and have their destiny unalterably fixed. They will meet you there. Your relation to them *now* has an influence upon their interests *then.* You have immortal spirits to deal with; and as they are sinful and perverse, and against God, to under-

take their training for holiness and heaven involves great responsibility, and requires no ordinary fidelity. Oh, brethren! do you meet your children every Sabbath day as for salvation and for eternity? Do you diligently prepare for and improve your time with them? Do you catechise them regarding their sin and their Saviour? Do you ask them what they think of Christ, whether they will come to Him, and serve Him? Do you labour with them prayerfully, relying on the Spirit of God? Do you address them kindly and winningly? Do you make them feel *their* responsibility, as you discharge the burden of yours? Do you visit their homes, and counsel their parents? Do you pray in secret for your scholars, one by one? Do you deal with each separately as occasion offers? If not, can you feel aright your responsibility? Can you be really serious, and faithful to God, the Church, or the scholar? If so, be confident your labours will be owned of God, blessed to your scholars and to the Church, and productive of a crown of joy and rejoicing at the coming of the Lord with all His saints. "Blessed is that servant whom his Lord, when He cometh, shall find so doing" (Matt. xxiv. 46). Then, gladdened by the welcome of a faithful Master, you will be able to re-echo His words, "Behold Me, and the children thou hast given Me."

The Lord, who is rich in mercy, raise up, endow, and render efficient such teachers as shall really be the catechists of the Church, to train up a seed to serve Him in this land.

"Was not our Lord a little child,
Taught by degrees to pray,
By father dear, and mother mild,
Instructed day by day?

"And loved He not of heaven to talk,
With children in His sight,
To meet them in His daily walk,
And to His arms invite?

"What, though around His throne of fire,
The everlasting chant
Be wafted from the seraph choir,
In glory jubilant.

"Yet stoops He, ever pleased to mark
Our rude essays of love,
Faint as the pipe of wakening lark,
Heard by some twilight grove.

"Yet is He near us, to survey
These bright and ordered files,
Like spring flowers in their best array,
All silence and all smiles.

"Save that each little voice in turn,
Some glorious truth proclaims;
What sages would have died to learn,
Now taught by cottage dames."

KEBLE.

XI.

The Teacher's Evangelizing.

"From you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad."—1 THESS. i. 8.

"Hark! what mean these lamentations
Rolling sadly through the sky!
'Tis the cry of heathen nations—
'Come and help us ere we die!'
Hear the heathens sad complaining,
Christians, hear their dying cry;
And, the love of Christ constraining,
Join to help them ere they die."

THE missionary box is now an essential article of furniture in the Sabbath school. It is part of the apparatus which every teacher feels called upon to use. Nor is this surprising. The teacher would ill befit his office if he lacked a missionary spirit, or if he neglected to teach his youthful charge the doctrine of Christian missions. The Bible, which is his text-book, unfolds the missionary enterprise as God's own plan for enlightening men in saving knowledge. It exemplifies the operation of missions in the early Church. It ordains the continuance of missionary work while this dispensation lasts. Its prophecies predict the certain success of evangelistic efforts for the saving of souls, and opens up the sublime view of the future, when "no man

shall need say to his brother, Know the Lord; for all shall know Him, from the least to the greatest." The Scriptures teach us that the Father sent His Son to seek and save the lost, and that the Redeemer came to the world as the Divine Missionary, to reveal the Father's love, and win back prodigal children to His Holy Family. They record the life and labours of this great Apostle of our profession—this heavenly Evangelist who brought glad tidings of great joy to a perishing world. They unveil the school of Christ, where He trained apostles to be His messengers to mankind, and preserve the very terms of the commission which, ere He ascended, the Redeemer gave to His disciples: "Go ye into all the world and preach the gospel to every creature." The Acts of the Apostles are the inspired missionary record of the primitive Church, where are described the trials and triumphs of the early evangelists as they pursued their labours throughout a large portion of the then known world. With such a book in his hand, the Sabbath-school teacher cannot discharge his duty without instructing the minds and enlisting the sympathies of the young in Christian missions. He must have missionary lessons, and a missionary box. If, as is presumed, he be a devoted disciple of Christ, he daily prays that the Lord's kingdom may come, and feels special interest in the saving of souls. If really desirous to win young souls to Christ, he will feel as solicitous to engage their energies in the Lord's work. A teacher is more impressed with the influence of youth on the future than most other men. He is conscious of exercising a formative power over their minds, and is ambitious to reproduce in them, and to multiply by them, the influence for

good which he himself is wielding. The rising generation owe most of their Christian knowledge, and good impressions, and generous impulses, to the Sabbath-school teacher. If he then endeavour to press his missionary knowledge on their minds, and to impart his missionary spirit to their hearts, he is extending the evangelistic influence of the future by as many multiples as he has scholars. He will endeavour to make them familiar with the Word of God upon this subject. Now, this may be done by a special missionary lesson on given Sabbaths of each year. This would direct the attention of the school entirely to it for the time, and would fix in the mind the authority which binds the conscience to duty, and which will demand a reckoning on the judgment-day. There are so many views of the enterprise—so many precepts, promises, prophecies, and examples respecting it—that the subject will not be easily exhausted. If one Sabbath in every month were directed to this, then the prayers, praises, and lessons would all conspire to enforce the one theme. On such an occasion an address from a missionary who has been among the heathen would be very useful; but if this cannot be got, an address from one of the teachers, or occasionally from the minister, would prove of great value. On such a day youthful hearts will glow with ardour, and some may dedicate themselves to the work of missions. No fewer than nineteen-twentieths of modern missionaries have received their earliest impressions of saving truth in Sabbath schools, and there were moved to devote themselves to missionary labour. While the beautiful hymn of Bishop Heber has been swelling in notes of praise, the verse,—

"Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted,
The lamp of life deny?"

has drawn forth the wish to bear the light of the gospel to the gloomy lands of darkness.

Thus has an earnest writer addressed teachers:—

"Honoured labourers in the Lord's vineyard! to a very great degree you possess the power of promoting the cause of missions. The moral training of the most important portion of the rising race is largely in your hands. The youthful heart, unhardened and unpreoccupied, is subjected to your influence; and while you pour into it the lessons of gospel knowledge, with that knowledge you may daily blend the subject of Christian missions. You may show that the claims of the heathen are, in another view, the claims of Christ, and that his glory and kingdom are inseparably bound up with their conversion and salvation. You may realize the honour and felicity of rearing a generation of missionary supporters and advocates, such as the world has not yet seen. You may deeply engrave upon the youthful breast the doctrine that, next to the duty of personally receiving the truth, is the duty of diffusing it. In furtherance of this great work, it is indispensable that your own minds should be most amply stored with the literature of missions. To this end you will do well to read, with the utmost care, all the missionary biography to which you can have access; all the missionary history that has appeared—missionary reports, periodical accounts, and general works upon the subject. For purposes of Scripture illustration, of the most striking and appropriate character, apart from the spirit of missions, these sources

will yield you an inexhaustible supply. They will, indeed, render you more service than all commentaries and critical apparatus, and all the encyclopædias united. This is one of the best methods of training a missionary church."*

But, in addition to this, there should be frequent opportunities taken to deduce missionary lessons from the ordinary exercises of the school. The pervading missionary spirit in all lessons is of vital consequence. There are very few subjects which will not afford opportunity for a passing remark on this point; and, when judiciously used by a faithful teacher, will do much to impregnate the minds of scholars with one of the most important doctrines of the gospel, and one of the most happy exercises for Christian discipleship.

Then there is the employment of the missionary box. It is a duty to train the young to Christian liberality. By this you teach parents also. The scholars may have little money; but the power of littles, when multiplied, is very great. The penny postage is little, but it yields a large revenue, employs many persons, and diffuses immense information. The penny from each of a million of scholars put once a month into the missionary box would give an income of £50,000 a year! What a large sum for the Sabbath schools! How many missionaries could it support! How many mission-ships could it keep afloat! How many native evangelists could it sustain! Then each scholar has opportunity of influencing parents at home, and may induce them to aid still more. The missionary box might thus become a great auxiliary to the Church in diffusing the gospel of Christ. There

* Dr. Campbell's "Martyr of Erromanga."

ought always to be a box in the school. The children should be specially invited to bring their offerings to it. Some may do this weekly, and others monthly. Others, again, may have a missionary box at home, and have frequent opportunities of saving something to the Lord's cause, and also of receiving donations from friends or visitors. A system has sometimes been adopted of giving children cards to get subscriptions for missions. We deprecate this as a rule. It leads children to seek from everybody—to call at all doors. In special cases, such as the building of a missionary ship, a spasmodic effort of this kind may be resorted to; but it should be well guarded, and rarely repeated.

The building of missionary ships has been just mentioned. This has, in recent times, been done almost entirely by the contributions of Sunday scholars in England and America. The children of Australia brought forth their new-born missionary zeal in a similar effort. Each contributor has thus become a shareholder in the gospel-ship, and has a permanent interest in the vessel elicited. The support of such a ship may also devolve upon the scholars. The narrative of its voyages will therefore prove very instructive, and greatly aid in deepening the missionary spirit among the young.

Teachers should be well acquainted with the literature of missions, and be always abreast of the work carried on by the Christian Church to which they belong. They should occasionally tell their scholars of the heroes of missionary enterprise, both in ancient and modern times. They should circulate juvenile missionary records or magazines, of which almost every Church has one, well illustrated and agreeably written.

Teachers should encourage their scholars to pray to the God of missions for a blessing upon the labourers in the field. Thus they are led to see in the success of the object of their solicitude an answer to their prayers, and to draw from the trials of the missionary new arguments for prayer.

Teachers, fulfil your high vocation! You are missionaries to the young. Diffuse the missionary spirit. Multiply the missionary agency. Do all you can to interest the young of Christ's flock in the extension of His kingdom. "What a powerful impetus would be given to the kingdom of Christ if every teacher were filled with the love of souls, and with a desire to produce the same emotion in the hearts of our youth! Such a state of things would inaugurate a new era in the history of the Church and of the world. It would be the harbinger of a mighty revival through our organizations. The whole world would feel the electric shock. Money and men would be forthcoming in abundance. Faith, and love, and prayer, would hallow the sacrifices made of substance and of life. God would bless us, and all the ends of the earth would fear Him."

"Hark! a distant voice is calling,
Mournfully it meets the ear;
Louder yet its accents falling,
Fill each heart with solemn fear:
Let us listen
As the woeful sound draws near.

"'Tis the moan of millions dying,
Lost in sin's dark gloom they stay;
'Tis the voice of wanderers crying,
'Ye who know the living way,
Come and guide us
To the realm of perfect day.'

" We would help them, O our Father!
Thou hast bid us freely give;
Wilt Thou not the wanderers gather,
Bid their dying spirits live?
Hear our pleadings,
All our past neglect forgive.

" We would send to every nation
News of life and light divine;
And to spread Thy free salvation,
Now in youth we would combine:
Take these first fruits,
And let all our days be Thine."

XII.

The Teacher's Visiting.

"I have taught you publicly, and from house to house."—ACTS xx. 20.

"The Shepherd sought His sheep,
The Father sought His child;
They followed me o'er vale and hill,
O'er deserts waste and wild.

"They found me nigh to death,
Famished, and faint, and lone;
They bound me with the bands of love,
They saved the wandering one!"

ONE of the most frequently repeated aphorisms of the late Dr. Chalmers in his lectures to students of theology, was this, "A house-going minister makes a church-going people." With little variation it may be applied to another most important sphere in the visible Church, where house-going Sabbath-school teachers will make school-going children. How many scholars are annually lost to us by the neglect of visiting them at their homes! There are always some leaving the school. They change their residence or remove to other situations; or they are entangled in bad company and enticed to other habits; or they become sick and afflicted so as to prevent their attendance. It is certainly the duty of each teacher to know the residences of all his scholars, to inquire the reason of their

absence, to take a personal interest in their parents and the general welfare of their homes, and never to lose sight of those whom he has taught, when they remove elsewhere, without some effort to place them under another teacher and in connection with the Church of Christ. It is, nevertheless, a frequent subject of complaint that the lambs of the flock are not visited by those who feed them on the Lord's day. Names are found on the books with marks of absence, but without reasons for it. The teacher neglects them and gives no account of them. They are omitted from the register and forgotten. But the relation between the shepherds and their little wandering lambs is not thus easily severed. Responsibility remains with the former as well as with the latter, and who can answer in the day of inquisition for the blood of souls? "'Where is little Henry? he has been absent for three Sundays,' asked a superintendent. 'I do not know; I will see about him in the week.' And towards the close of the week, for fear of the superintendent's reproof, the dilatory, slothful teacher called on little Henry, but found that death had marked him for his own. He *had wished to see his teacher*, but the parents knew not where he lived; and when, at last, he called, he was *too late*,—his scholar's eyes were closed in death."* This is not an uncommon case. The great majority of deaths occur in childhood, and often from every school are little scholars missed, who, when inquiry is made, are found to have gone to their long home. Many are also seduced by the pleasures of sin, and pass from under the Sabbath-school teacher's eye and care. The visitation of scholars is, therefore, of

* Mrs. David's "Sunday School," p. 281.

very great importance, in order to watch over the sick, to restore the truant, to gain an entrance to youthful and parental affection, and to further the great object of Sunday-school instruction. This is being felt more among earnest teachers, and efforts are now put forth to remedy the evil.

No conscientious teacher will complain of want of time. The few minutes necessary are not difficult to secure. If they cannot be saved, they can well be sacrificed from almost any day. An hour a week cannot be considered a heavy demand; yet this, faithfully given, would keep up a teacher's acquaintance with the families of all his scholars, and vastly increase his means of usefulness.

Visitation deepens the interest of the teacher in the scholar. It affords an opportunity of better acquaintance with his character and circumstances, his advantages or disadvantages at home. It brings out features of disposition and of conduct which might have never been discovered in the school. It gives the scholar an individuality, with all the importance attached to it at home. It increases the solemnity of responsibility and of influence, and will send the teacher to his closet and his study a wiser and more serious man. If the scholar has been truant, the exercise of going after him—a work so akin to that of the Good Shepherd cannot but enhance the value of his soul in the teacher's esteem. To find the wanderer will be a holy joy, and will invest with deeper interest the future relation between them. If the scholar has been sick, the visit of a teacher brings a Barnabas,—a son of consolation, to the side of the little sufferer, whose sorrows are greatly soothed by the sympathy of the

friend he loves. To learn on such an occasion that your labour has not been in vain, to hear an anxious inquiry, or to be requested by the young disciple to pray on his behalf, is ample reward for the labours of the study, the closet, and the class,—a reward which can only be realized by personal visitation. Thus have many earnest teachers been led to value, in a very high degree, the souls in their classes. When domestic acquaintance is not made too familiar, and has sustained seriousness and a benevolent affection, the teacher is led by it to yearn over the spiritual birth to Christ of all the lambs of his flock with a parental tenderness.

"Many of the best trophies of the Sabbath school have been gathered from early death-beds, and many more might have been chronicled had there been but method and system adopted throughout all its branches. Many a teacher has had ample reward in the last fond adieus and grateful thanks of a lamb early called unto the heavenly sheepfold; and thus has had his own spirit invigorated, his zeal increased, and his piety enlivened. With the recital of such details he has enlisted the close attention of his little flock; and when, with moistened eyes, they often look at the void space and the empty seat, where lately sat their youthful companion in all the vigour of health, but now gone upwards to heavenly mansions, they silently breathe an aspiration that they may be kept from sin, and so, living the life of the righteous, they too may die the death of the righteous, and their latter end be one of peace. The Sabbath-school teacher who neglects this path of duty, little knows the delight of which he deprives himself—the opportunity of good which he omits—and the benefits

he may be blessed to accomplish, not only to the little sufferer, but to many a weeping parent, mourning family circle, and neglected neighbourhood." *

Visitation deepens the interest of parents in the scholar. He is their child, the pledge of their affection, and the solace of their life. To most parents their own child is inexpressibly dear, and they feel their love increase when they see the interest taken in him by a kind teacher. Your anxiety for his salvation, and your efforts to instruct him in the knowledge of the Scriptures, shown by your call and conversations at home, as well as by your labours in the school, must impress, to some extent, the minds of parents with a sense of the value of his soul. The natural desire to have their children good, and much better than themselves, is intensified by your Christian concern so solemnly and feelingly expressed. For the sake of their child's welfare they may be induced to give up sin, to read the Bible, to attend the house of God, and to come to the Lord Jesus. No appeal to their hearts is more touching than that drawn from their children. A mother's love,—

"The strongest love that can grow cold,"—

may be moved on behalf of her child's soul, and receive an impulse of increased affection from the earnest discourses of a Christian teacher. She may be led to

"Hold the little hands in prayer, teach the weak knees their kneeling,"

and herself to breathe the supplication, "O that Ishmael may live before Thee!"

Visitation deepens the interest of parents in the teacher.

* "Thoughts on Sabbath Schools," by Hugh Barclay, Esq., LL.D., Sheriff-Substitute of Perthshire, p. 88.

They become acquainted with him, observe his virtues, and admire his character and disinterested efforts on behalf of their offspring. They listen to his counsels with respect, and, if not awfully depraved, will endeavour to second his instructions by encouraging the child to attend his class, prepare his lessons, and seek the blessing of God. They regard him as a friend, speak of him with esteem, make him welcome whenever he visits them, and, if at all right-minded, will remember him in their prayers. When a Sunday-school teacher enters a house with the smile of benevolence upon his face, and words of wisdom on his lips, and when he endeavours to leave a happy and holy impression behind him, his visit will do much good.

Visitation deepens the interest of the scholars in the teacher. To see his instructor at home, and kindly received by his parents, to hear his inquiries and Christian conversation, elevate his teacher's character immensely in a child's esteem. There is no person so good as his teacher. His counsels are commands, his promises pledges, his example a model. He thinks of him when he is tempted and when he is afflicted. The influence of the Sabbath lesson urged by his teacher's seriousness restrains him in the hour of temptation; and the words of comfort and of prayer from a teacher's lips soften his pillow, and soothe the agonies of dying. Who that is aware of such effect produced by faithful visiting would neglect the duty, or fail to secure the help it affords to the instructors of the school?

Visitation has produced these happy results. Many wandering lambs have been recovered by it to the fold, and angels have been gladdened at the restoration.

Parents have been won to the Lord and to the Church by the Christian visits of their children's teacher.

The visiting teacher is a true missionary. Many scholars in large towns and cities are drawn from the people who do not attend public worship. When, therefore, the teacher visits their homes and speaks for Christ, he is a city missionary, whose words and efforts are all the more appreciated because they are voluntarily given. It is no disgrace to be a paid agent, and if a man devote his whole energies to any spiritual work, he ought to be sufficiently remunerated and supported. But the unpaid agency of the Sabbath school, where it is devoted to the faithful visitation of scholar's homes, would have a moral might of no ordinary kind. Fellow-labourers, you have this in your power! Use it for the Lord. In this way you can very materially aid the labours of the minister and extend the gospel, and make the Sabbath school the nursery of the Church.

In some schools there is a supernumerary teacher specially devoted to visit absentees during the hours that others teach. This is a very excellent plan, and can be made a means of great usefulness. Knowledge is thus obtained whether parents are aware of their children's absence, and all the teachers learn the cause.

But this should not supersede personal visitation of the homes of the scholars by the teacher. He has a welcome and an influence there that no other possesses, and an opportunity of doing good of the most encouraging kind. He ought, therefore, to avail himself of these, and make the acquaintance of those whom he desires to save. It will aid his prayers, his studies, and his lessons. It is necessary to the right discharge of responsibility to

God and to the children of his class. It will benefit the hearts and homes of all his scholars.

Such visits should be *brief*, and occupied with the great object of Sunday-school work. Conversation should not degenerate into trifles or scandal. There should be no time for these. But a mere call is not visiting. It is not to be done in a hurry. There must be time for intercourse, reading the word, and prayer; so that a hallowed impression may be left behind.

Visits should be *frequent*, and, if possible, *regular*. When a class consists of no more than ten, a quarter of an hour devoted to each house would secure, at an hour a week, the visitation of all every month, and allow nearly two hours for occasional visits to the truant and the sick.

We trust that this aspect of the Sabbath-school teacher now presented, will induce many of our readers to become visiting teachers. All who are fit to instruct children have a kindly, agreeable, and courteous manner, and ought to possess an earnest Christian spirit, and much love to souls. These graces will ever gain an entrance to the homes of Sunday scholars, and, exercised with tact and prayer, will do much to build up the school, to attach and impress the scholars, and to bless the parents of their useful charge.

Sunday-school teachers! you have the care of souls. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that

which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. *Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.*"

"One Sabbath evening" (writes a teacher), "on looking over the roll of my class, I found that, among others, Ann —— had to be marked among the absentees. I took a note on my visiting list, intending to call during the week according to custom; but afterwards, as the girl's house was a *very little* out of my way, I thought there could be no great harm in delaying my call for a week.

"The Sabbath returned again, and I found myself once more in the school with my children around me; and though feeling *a little* uneasiness on seeing that Ann —— was still absent, it soon wore off, and was forgotten in the excitement of teaching. The lessons were concluded, and we were just about to engage in praise, when a neighbouring teacher stepped across the floor to me, and said very seriously,—

"'Have you a girl in your class of the name of Ann ——?"

"'Yes; what of that?'

"'I have something to tell you about her,' said he, hesitating.

"'What is it? what is the matter?' said I, with a presentiment of their being something wrong.

"'She is dead!'

"'Dead?'

"'Yes; she died four days ago. She was buried yesterday. Her brother is in my class, and brought word last

Sabbath that she was ill, and wished to see you, but I forgot to tell.'

"'Oh! if you had only told me!—I wish you had told me!'

"'I am very sorry I did not.'

"My heart sank within me—I could not speak. Dead!—gone from this world for ever—gone from any power or means I could use. Is she saved or lost?—a sinner in hell, or a saint in glory? Dead! and I not at her death-bed! Have I done my duty to her?—have I done all I could? Alas! alas! my conscience, now fully aroused, told me I had not. There was no want of time. What I wanted was *inclination.* I felt I ought to have called *at once*, and then some opportunity would have been afforded me of smoothing her pillow, and speaking peace and comfort to my dying scholar. But now it was too late! The thought was bitter anguish. I knew my duty but I did it not.

"I called on the mourning parents next day. For a few minutes nothing was said. At last I spoke.

"'So Ann has gone to her rest?'

"'Yes, sir,' said the mother, 'she is gone.'

"'How did she die?'

"'We don't know, sir; we hope she is in heaven.'

"'Had she much pain?'

"'Very little; she just sleepit awa'.'

"'Was she happy in her mind?'

"'We hope sae. She could speak but little for three days before her death.'

"'I am very sorry I was not here to see her.'

"'Ay, we thought you might have come, but,' said the mother, reproachfully, 'we sent you word, but you

didna come. Puir thing! Annie was fond o' the Sabbath class, and would not stay away, wet or dry'—and she burst into tears.

"I explained as well as I could why I had not come when sent for, but I could not excuse *myself*. Time—means—opportunity—I had neglected them all. And now, why do I write this? It is to urge on my fellow-teachers never to let slight excuses induce them to defer visiting their scholars, and thus they shall not have cause to lament, as I do, *a neglected opportunity*."

"It was a Sabbath evening—the teacher's work was done,
To God he breathed his evening prayers, but for himself alone;
Then lightly laid him down to sleep, 'to sleep but not to rest,'
For dark and troubled visions scared all quiet from his breast.

"He thought he seemed to stand in a dark, deserted room;
A feeble flickering taper scarce relieved the cheerless gloom;
Upon a bed—how throbbed his heart! a scholar dying lay,
A girl, long absent, left alone, life ebbing fast away.

"Loud roared the angry tempest, and shook the crazy door,
And swept in chilly gusts across the damp unwashen floor;
And scarce the scanty coverlet could shield her from the blast,
But while the storm was wild without—within, all strife was past.

"For smiles of more than earthly joy illumed her pallid cheek,
And gleams of heavenly rapture told the bliss she could not speak:
And oft her falt'ring notes she tuned, in praise to God above,
Or sang, how sin is washed away, through the Redeemer's love.

"At length her teacher's name she called—his heart filled to the brim;
'I know not if he prays for me, but I must pray for him:
O grant him light to guide his steps, and love to warm his heart,
And grace to teach souls perishing to choose the better part!'

"He started from his slumbers—the night was dark and wild;
But conscience struck, in haste, he sought to see the dying child;
Too late, alas! a stranger hand had closed her fading eye,
And no kind teacher e'er had been to see the orphan die."

XIII.

The Teacher's Praying.

"O Lord, open Thou my lips; and my mouth shall shew forth Thy praise."
PSALM li. 15.

"God of the Universe, hear me! Thou Fountain of Life everlasting,
Hark to the voice of Thy servant! I send up my prayer to Thy heaven!
Let me hereafter not miss at Thy throne one spirit of all these,
Whom Thou hast given me here! I have loved them all like a father;
May they bear witness for me that I taught them the way of salvation
Faithful, so far as I know of Thy word; again may they know me,
Fall on their teacher's breast, and before Thy face may I place them,
Purer than they are, but only more tried, and exclaiming with gladness,
Father, lo! I am here, and the children whom Thou hast given me."
TEGNER, *translated by Longfellow.*

WHEN the apostles described the special work to which they had been set apart, they spoke of it under two aspects—*prayer* and the *ministry of the word.* The one was as essential as the other, and both were necessary to the right fulfilment of their mission. These exercises are correlative means of usefulness, and must go hand in hand. The most devotional teacher is the most faithful in his labours. Prayer and effort are the secret of his success: but the latter is the public, and the former the private exercise. There is, therefore, more danger of neglecting the closet than the school. Except where there is a deep conscientiousness and much of the Spirit of God in a teacher's soul, public

duties are likely to get advantage of the private, and effort to be greater than prayer. In this matter it is specially important to stir up the pure minds of Sabbath-school teachers by way of remembrance, and to urge upon our readers the necessity, privilege, and advantage of prayer. It is good to prepare at home to teach a class in the school, to visit the scholars at their residences, to attend meetings of teachers; but private prayer must not be neglected. The blessing of God is promised in answer to earnest supplication. The efficacy of the Spirit, which is so essential to spiritual instruction, is not obtained by faithful labour, except when that is conjoined with believing prayer. As the seed is not fruitful unless it is refreshed with rain from heaven, so the word of life is profitable to the conversion of souls only when the Holy Spirit, in answer to prayer, descends on the heart where it is planted.

The Sunday-school teacher ought to be much in prayer for himself and for his class.

He needs to be *prayerful for himself.* Personal religion is necessary to his efficient teaching, and this is got by communion with God. The teacher who is engaged in teaching a class ought to be himself religious, experimentally acquainted with the truth of God, and with saving faith in Jesus Christ. "For any one," says an old Puritan, Anthony Burgess, "to speak of regeneration, of faith, when a man has no spiritual understanding of these things, is to talk of the sweetness of honey when we have never tasted it: or of the excellence of such a country, which we were never in, but know by maps only. If thou knowest the truth of God but by books, by authors only, and thy own heart feeleth not the

power of these things; thou art but as the conduit, that letteth out wine or refreshing water to others, but thou thyself tasteth not of it; or like the hand that directeth the passenger, but thou thyself standest still." Attention to personal piety is a blessed preparation for public usefulness.

In the study of the Scriptures—a very necessary work for the faithful teacher—prayer is specially important. Luther declared that he "often obtained more knowledge in a short time by prayer, than by many hours of study;" and he made an aphorism, that deserves to be written over every teacher's closet—"To pray well is to study well."

The devout Bishop Sanderson, in one of his discourses, thus speaks of prayer and study:—"Omit either; and the other is lost labour. Prayer without study is presumption; and study without prayer, atheism. You take your books in vain into your hand, if you turn them over, and never look higher: and you take God's name in vain within your lips if you cry, *Da, Domine* (Give, Lord), and never stir further." We can most successfully ascertain the mind of God in the Scriptures when we ask the assistance of His Holy Spirit—the Teacher given to open to us the word of life. He understands the depths of the mysteries of God, and He reveals them to us. The believing teacher receives the Spirit of God, that he may "know the things that are freely given to us of God." He has this divine Agent as his great helper in study; but the aid is vouchsafed in answer to special prayer. "For a man solemnly to undertake," said the great Dr. Owen, "the interpretation of any portion of Scripture without *invocation of God* to be taught and

instructed by His Spirit, is a high provocation of Him; nor shall I expect the discovery of truth from any one who thus proudly engages in a work so much above his ability. But this is *the sheet anchor* of a faithful expositor in all his difficulties; nor can he, without this, be satisfied that he hath attained the mind of the Spirit in any divine revelation. When all other things fail, as they frequently do, this will afford him the best relief."

In prayer for himself, the teacher requires a knowledge of the condition of his class as well as of the meaning of the Bible. Spiritual discernment is a gift of the Spirit, obtainable by prayer. He can best adapt the truth which he has prepared to the scholars whom he desires to instruct, when he has been enabled to understand their condition. Pray, then, beloved brethren, that you may realize the power of the truth, the spiritual necessities of the children over whom you have charge, the proper mode of presenting the truth to them, the fidelity, patience, perseverance, and hopefulness essential to labour of such everlasting importance. You must go to the altar for the burning coal. You must ask from the Spirit the tongue of fire. You must pray, as did the royal Psalmist:—"Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." And again with him say, "O Lord, open Thou my lips; and my mouth shall shew forth Thy praise." With Solomon, in relation to your responsible charge, you must cry, "Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad." Like Elijah, you must abide on your knees, and patiently persevere and believ-

ingly hope, sending seven times, until the blessing come. You will be most thoroughly prepared when you come from meditation and prayer to the Sabbath school, and you will then be more likely to expect and to receive the blessing of God upon your earnest teaching.

The teacher must pray for his class. They have immortal souls to be saved or lost—to be happy or miserable for ever. Their eternal condition depends very much upon the influence which their teacher exercises upon their minds. Whosoever undertakes the blessed work of instructing a class in a Sabbath school has this overwhelming responsibility entailed upon him. Well may he say, "Who is sufficient for these things?" Diligent preparation, however thorough; earnest teaching, however faithful; a good example, however consistent; are not enough to secure the salvation of the souls of your scholars. You require the special blessing of God, the gift of the Spirit to open their blind eyes, to melt their hard hearts, to convince and convert them, and to enable them to believe on Jesus Christ. You have undertaken to speak *for* God to them, to unfold the scheme of salvation, to tell of redeeming love; but you are thereby bound to speak *to* God for them, that you may be successful in your labour. This will necessitate prayer for them *collectively* and *individually*. "A spirit of earnest prayer," says Mr. James, "should be the living soul of all your conduct. While your eye is fixed upon the children, your heart should be lifted up to God. You should sit down as between them and the Fountain of Life, and, while opening, by instruction, a channel to their hearts, seek to draw the living stream by prayer from heaven. Your *closet* should be the con-

stant scene of your anxiety for their welfare. In those scenes of hallowed seclusion, when your soul makes her nearest and happiest approaches to the throne of divine grace, give her in charge their immortal interests. God loves the prayer of His people, and especially delights in the prayers of pious benevolence. Importune Him therefore to bless your efforts. Confess to Him that the work of conversion is all His own. Hang the interests of the school upon His arm, and lay them down in the light of His countenance. . . . . It is astonishing what an effect is produced even on our own feelings by fervent prayer. It elevates in our minds, and endears to our hearts, every object which it embraces. It is not the pleading of a hireling advocate, who, after his most eloquent appeals, receives his fee and forgets his client; but the intercession of genuine charity, which warms towards its object by its own impassioned entreaties on its behalf." There are no means so likely to secure a blessing on the labours of the class instruction as secret prayer to God for individual souls under your care. David Brainerd gave his testimony to the success of this when he said, "My greatest joy and comfort has been to do something for promoting the interests of religion and the souls of *particular persons*," and his ministry was largely blessed of God in the conversion of the Indians among whom he laboured. Another case, illustrative of the same, may be also given. "A lady had a Sabbath class, to teach which she made diligent preparation; the instructions in the class were necessarily of a somewhat general nature; but she desired that each of her scholars should be converted to God. *Therefore it was her habit to pray specifically for each scholar*, and then to visit each

one in her home, for the purpose of special religious conversation. She laboured to save not her *class*, but the particular souls in her class. It is worth repeating, that this humble, faithful teacher had reason to believe that each of her scholars had become a true Christian." * Let each Sunday-school teacher copy this bright example. What fruit might we expect from the youth in our classes were such prayerful interest taken in individual scholars?

Such as pray for each scholar will not cease to seek the divine blessing on them all. If we secure the former, the latter is secured. It may be added, that the united prayer of all teachers in a school is the best general supplication on behalf of their common charge. This is done in most of our schools; but how much more unction, earnestness, and faith, are necessary. It would be of great advantage if all Sunday-school teachers were to unite in a common exercise of prayer for the children in their classes, and if those who provide "Notes on the Lessons" were to suggest topics of prayer. This would give unity to our common earnestness, and direct the minds of all faithful labourers. If the Saviour has promised a special blessing to the united prayer of two, how much greater would be the result if all the teachers agreed together concerning one thing which they shall ask of their Father in heaven. We take the liberty of appending a scheme of united prayer for a year. Let each one use it throughout the year.

* See the author's work, "Doing Good; or, The Christian in Walks of Usefulness," pp. 35, 36.

FIFTY-TWO PLEAS FOR SUCCESS TO BE URGED BY SABBATH-SCHOOL TEACHERS (ONE FOR EVERY WEEK).

LORD, SAVE SOULS IN OUR CLASSES!

1. For Thy mercy's sake. Exod. xxxiv. 7; Ps. lxxvii. 8; xcviii. 3.
2. For Thy name's sake. Ps. lxxix. 8, 9; Jer. xiv. 7.
3. We plead as Moses did. Numb. xiv. 15-18.
4. We cry over their souls, as Thy servant does over their bodies. Lam. ii. 11, 12.
5. Our Master has taught us to expect their conversion. Matt. xxi. 16.
6. If they are not saved, what will they lose? Luke xiii. 28; Lam. i. 7.
7. If they are not saved, what will they suffer in body? Luke xvi. 24; Mark ix. 44.
8. If they are not saved, what will they suffer in soul for ever and ever? Prov. v. 11, 12; Luke xvi. 26.
9. If they are not saved, they will hate Thee for ever. Isa. viii. 20, 21.
10. If they are not saved, they will be abominable for ever. Rev. xxii. 11.
11. If saved, how happy they would be. Ps. xxxii. 1; Rev. vii. 14-17.
12. If saved, how they would sing to Thy name. Rev. v. 9; xv. 3, 4.
13. If saved, how they would please Thee by holiness now and ever. Eph. i. 4; Tit. ii. 11-13.
14. What monuments they would be of the Spirit's power. Zech. iv. 6; xii. 10.
15. What monuments they would be of the Saviour's. Acts v. 31.
16. What monuments they would be of the Father's sovereignty. Matt. xi. 25.
17. Satan would be baffled. Ps. viii. 2.
18. The sum of sin and misery in the universe would be lessened. Ezek. xviii. 32.
19. Lord, do this, for we point to Thy words. Eph. iii. 20, 21.

20. Have respect to Thy promise. Heb. iv. 16, in connection with 1 Thess. ii. 19.

LORD, DELAY NOT TO COME!

21. The time is short. John xii. 36; Rev. i. 3.
22. They are getting hardened. Ps. cxix. 126.
23. Thy servants are weary. Ps. cxix. 82; lxviii. 9.
24. Their knowledge makes their souls more guilty. 1 Cor. viii. 1; Luke xii. 47.
25. Thy Spirit calls "to-day;" O let Him work to-day. Heb. iii. 7.
26. The Lamb is worthy, and the Spirit is the Spirit of *Grace*. Isa. lxiii. 10, 11, 15.
27. O show that Thine ear is not heavy, &c. Isa. lix. 1.
28. O show that Thy Gospel is mighty in spite of our weakness. 1 Cor. i. 27, 28.
29. O show that Christ has gifts for rebellious ones still. Ps. lxviii. 18; Eph. iv. 8.
30. Use the Bible, ordinances, catechisms, books, providences, Thou that didst use David's pebbles. 1 Sam. xvii. 40, 45, 49.

WE APPEAL TO THEE YET AGAIN!

31. Thy word has said. Gal. vi. 9.
32. Thy word has said again. Isa. xlv. 19.
33. Wilt Thou not make us glad, O man of sorrows? Ps. lxxxv. 6.
34. We have read Acts iv. 31; and we are like Ps. cxix. 49.
35. See our tears! Ps. xc. 14; Isa. lxiv. 1–3.
36. Think on our long sadness. Ps. xiii. 1–6.
37. This is the acceptable year—Luke iv. 19. Lord, send now prosperity—Ps. cxviii. 25.
38. Thou art He of whom that is spoken. Isa. li. 9, 10.
39. We read of Thee doing such things. Ps. cxiii. 7; cxiv. 7; lxxiv. 11, 12.
40. Remember *Calvary!* Remember *Pentecost!*

YET ONCE MORE, THOUGH WE ARE BUT DUST AND ASHES!

41. Open our mouth and fill it, as Ps. lxxxi. 10, 15, 16, shows Thou canst.

42. "*Where is thy God?*" is a sword in our bones. Ps. lxiv. 9, 10; xlii. 10; Numb. xiv. 16.
43. O make us to sing. Ps. cxxvi.
44. Let us not return ashamed. Ps. lxxiv. 21; Luke i. 53.
45. Again we remind Thee of such words as Isa. xli. 17.
46. We will, in love to souls, be as the Syro-Phœnician. Matt. xv. 22, 25, 27.
47. We will be as Ezek. xxxvii. 3. Be Thou as ver. 8, 9, 10.
48. Lord, do as Deut. xxxii. 1–3 says Thou often doest.
49. Say to us as Jer. xxxiii. 1–3; Matt. viii. 2, 3.
50. We ask as Jer. xiv. 8, 9; for Thou canst save to the uttermost.
51. O think as Thine own most solemn words. Matt. xvi. 26, 27.
52. Lord! Lord! John iv. 49; Gen. xxxii. 26; Ps. cxxx.; Ps. cxv. 1; Rev. v. 12.

"Gracious Lord, our children see:
By Thy mercy we are free;
But shall these, alas! remain
Subjects still of Satan's reign?
Israel's young ones, when of old
Pharaoh threatened to withhold,
Then Thy messenger said, 'No,
Let the children also go.'

"When the angel of the Lord,
Drawing forth his dreadful sword,
Slew with an avenging hand,
All the first-born of the land;
Then Thy people's doors he passed
Where the bloody sign he placed;
Hear us now upon our knees,
Plead the blood of Christ for these!

"Lord, we tremble, for we know
How the fierce malicious foe,
Whirling round his watchful flight,
Keeps them ever in his sight:
Spread Thy pinion, King of kings!
Hide them safe beneath Thy wings;
Let no ravenous bird of prey
Stoop, and bear the brood away."

COWPER.

XIV.

The Teacher's Choir.

"The children crying in the temple, and saying, Hosanna to the Son of David."—MATT. xxi. 15.

"Children of Jerusalem
Sang the praise of Jesus' name;
Children, too, of modern days,
Join to sing the Saviour's praise.
Hark! while infant voices sing
Loud Hosannas to our King."

AMONG the various planets in our solar system there is a common influence that binds them into unity, and a common exercise which creates their harmony. Gravitation makes them one, and their individual revolutions work out a concord. In God's moral world there are similar features. A common sentiment unites heaven and earth. A common service is their harmony. The love of God is the grand gravitating law that binds celestial and terrestial beings into one family, and the praise of God is the employment that assimilates their service.

In heaven charity never faileth, and when the seer of Patmos was favoured with a vision of the glorified, he beheld and heard "ten thousand times ten thousand and thousands of thousands"—a myriad choir "saying with a loud voice, Worthy is the Lamb that was slain to

receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

Heaven is begun on earth. The character that befits it is here acquired, and the exercise that occupies its redeemed inhabitants is here cultivated. The sentiment that there moves all alike, is in some degree the privilege of Christian expectants here; and the song that expresses the grateful emotions of the beatified, and is strung on their "harps of gold," is set to earthly music, and sung by imperfect tongues in this lower sphere.

The ordinary services of our sanctuaries consist of three parts—the devotional, the eucharistic, and the homiletic; or prayer, praise, and preaching. The last has had a high place in the worship of some Churches, while the two former have been deprived of their proper position. Of the two, however, the devotional prevails more than the eucharistic. The *praise* is our saddest blemish. It has been sinfully neglected among us. It has not formed so frequent a subject of instruction and exhortation from the pulpit as it does in the revelation of God: it has not resounded as it ought from our pews. Ministers and people have not done their part in promoting the proper praise of God. But we may be no longer silent or inactive. The Church is awakening to the importance of this part of our worship. Efforts are being made on every side to improve it. Teachers of Sabbath-schools may not be behind.

Praise is the ascription of glory or honour to any one. It is therefore the adoration of God for all the excellence that belongs to His exalted Being, for all the bounties of His providence, and for all the disclosures and effects of His grace. All His works do praise Him. The

marks of divine wisdom which they bear are a silent hymn to their Creator:—

> "For ever singing as they shine
> The Hand that made us is Divine."

Intelligence is no less a psalm, but it can actively perform the service, compose a psalmody and music. In the praise of inferior beings there is ever danger of enhancing merit, and of giving a superlative expression to comparative worth; but in the praise of God it is impossible to be lavish. No key-note is too high for an anthem to Jehovah, "for of Him and through Him, and to Him are all things: to whom be glory for ever. Amen."

Praise is a reasonable service in man to his Maker, in the redeemed to the Redeemer, and in the beatified to the God of Love. The constitution of man suggests the duty. He is an organ for intelligence to sound. The atmosphere around him affords facilities for the musical expression of praise. But Scripture precept enjoins the duty in language too strong to leave room for doubt, and with a frequency sufficient to magnify the service in the esteem of the obedient. There is a breadth of application both as to the theme and exercise of praise in the Word of God, as to impress on the most cursory reader the solemn obligation to praise the Lord. Many of the psalms begin with the express command, and Hallelujah is their frequent chorus.

What has been so strictly insisted upon by God has been characteristically the practice of the Church in its most revived times. The various experiences of Israel led to praise. The deliverance from Egypt occasioned the Song of Moses. The wilderness journey suggested

the Psalms of David. Public worship since the days of David had this service as a constant accompaniment.

The New Testament dispensation was heralded by angelic anthems. Its "glad tidings of great joy" have been the songs of Zion. The early Christians were particularly distinguished for this service of God. And when the Reformation dispelled the darkness which had enshrouded the Truth, and revived the deadness of the Church, the new life of believing men sought expression in psalms of thanksgiving. Next to its renowned preachers, the Reformation was most indebted to its lively psalter. The same occurred in the revivals of the last century under Whitfield and Wesley. It is a rule of Church history. Evangelical religion improves the service of song. The Sunday school has done much for this.

But the duty of praise, while it arises out of the divine commandment, is enhanced by all the circumstances connected with spiritual experience. All the mercies of God in providence and grace, call for the expression of lively gratitude. Redemption, alike in its origin and blessed effects, suggests thanksgiving. Praise is the first emotion of a forgiven soul. It was an early feature in the worship of the converts at Jerusalem. It was the exercise of the gaoler at Philippi. Thus, too, does the joy of a recovered backslider find utterance. The 51st Psalm was David's thankoffering. And throughout the Christian life, joys and sorrows alike suggest a song of Zion. Exiles, while hanging their harps on the willows, poured forth their experience in Hebrew melody.

Teachers, have you something to be thankful for?—

then you will praise. Are your sins forgiven?—then you will say with the sweet singer of old:—

> "O thou my soul, bless God the Lord;
> And all that in me is
> Be stirred up His holy name
> To magnify and bless."

The "joy of believing" will provoke your psalm of gratitude.

Are you conscious of answers to prayer?—petition will be changed to triumph. Have you got grace according to your need?—you will rejoice in the Lord. Praise may be the privileged exercise of every one, were you only considering your mercies.

Praise to God in His sanctuary is the object for which we write; and we purpose, therefore, to consider *the means* necessary for this, and *the great importance of improved expression of praise in the Sabbath school and in the house of God.* Meantime, let it be considered that this is the only part of divine service in which the whole congregation, in most Protestant Churches, audibly joins in our form of worship. Its obligation is therefore vastly increased, and should be deeply felt and fully expressed. Personal piety must merge into congregational worship, and the gush of individual emotion burst forth in a common psalm. Yet there is no part of public worship so deficient among us. What ought to be the chief characteristic of our congregational piety is its greatest reproach. It is as if few choristers were training for the heavenly Hallelujah!

The expression of praise in public worship is not a ministerial service. It is the exercise of the congregation. Therefore it requires a verbal expression of senti-

ment, or *poetry*, and a melodious expression, or *music*. Poetry and music are the great vehicles of praise. They best befit the utterance of deep feeling and rapturous gladness. Both should be of the highest order. Bad poetry and good music are discordant. Bad music and good poetry are equally outrageous. But there is no necessity for our dependence on either. We have the same inspired psalms as were sung in the ancient Church, and which express the varied experience of the spiritual mind. Of old they were used in the unmetrical form, to which our prose translation is most akin, and which could still be sung. But our metrical versions—most admirable translations, notwithstanding their ruggedness and occasional difficulty of use—have become time-honoured, and could not be easily superseded. And there are hymns enough which have received the sanction of all the churches, and that contain sound theology, glowing devotion, and happy experience, clothed in poetic language. The collections for Sunday schools, perhaps, contain too many that could not be sung in the sanctuary. The rising generation should be made familiar in the school with a portion, at least, of those which are used in Church. In praise they can heartily join. It would make the service altogether more pleasant and profitable to them.

Music is necessary to praise in the sanctuary. In Israel of old an *educated* song raised the sacred melodies in worship. Christianity has not weakened, but improved our sciences and arts. It encourages the cultivation of all refinement, intellectual, emotional, and æsthetic. Our music should therefore partake of our advancement. Of course, it must not supplant, but aid devotion. It

must be appropriate to the subject and to the people. It is *sacred* and for worship, and should be such as may stir the spiritual feelings of the soul, and draw them forth. It is for the *many*, not for the few, and should therefore be simple, easy of comprehension and of expression. But sacred music is an *art*, and requires cultivation. It is employed for the noblest purpose, and is worthy of the best attention we can afford, and of the highest attainment we can acquire. Piety can give the psalmody of the heart, but a cultivated taste only can produce a music worthy of the sanctuary. These two influences act and re-act upon each other. The art is improved by consecration, and piety by refinement.

Music has been neglected. How are we to improve it? A well-skilled divine* has suggested three things:—(1.) The religious view of the subject, or the appeal to every worshipper's conscience; (2.) The refinement, or perhaps creation of a musical taste among the people; and (3.) The cultivation of the art. These are rules applicable to ourselves, and if observed, would do much to place our *praise* in its right position in public worship. There is better education both in our pulpits and pews on other subjects, and there ought to be on this. A refined mind is satisfied and sanctified by a sacred music that is artistic as well as devotional. We are aware of the difficulty which those feel who have neglected music in youth, to begin improvement in riper years; yet even they may be appealed to for the sake of their families. *The young are the Church's hope.* Among them secular music has many votaries accomplished in the art, who are, sad to relate! most deficient in the music of the

* The Rev. A. L. R. Foote, of Brechin, in the "Psalmodist."

sanctuary. The world finds plenty to sing its praise. Its scenes of beauty and grandeur, its deeds of bravery, and its joyous and sorrowful affections never lack their choristers. But, alas, how often are the voices of professing worshippers dumb in praise of the love of God, the sufferings of Christ, the victory of faith, and the consolations of grace! Are these themes not inviting? Are the subjects of praise unreal? They are no fictions, but events that engage the interest of heaven, and produce experiences never to fade. If anything should encourage and evoke ecstatic gladness and sweetest music, salvation surely is the theme.

We said, the young are the Church's hope. They should therefore receive our attention and education in this part of public worship. The service of song was wont to be practised in domestic worship, and thus all were prepared for taking part in the music of the sanctuary. But *Ichabod* is written on many a hearth—*the ark of God is gone.* Let us use the Sabbath schools, and let the Church be the spiritual mother of rising youth, and train singers for the house of God. Teachers have much in their power to make their scholars the choristers of the great Hallelujah!

Praise is essentially gladness and gratitude;—the music of the sanctuary should therefore be joyous. The gospel is "glad tidings of great joy;"—its psalmody should therefore be lively. Nevertheless there are times of sorrow, when a rapid air would ruffle the soul; but there are plaintive psalms and "grave sweet melodies," calm and slow to suit the subdued feelings at such seasons. These, however, are exceptions to the idea of praise in the sanctuary. Dr. Watts wrote

strongly on this subject, and argued that a more rapid praise "would make our psalmody more agreeable to that of the ancient churches, more intelligible to others, and more delightful to ourselves."

"Why wilt thou make bright music
Give forth a sound of pain?
Why wilt thou weave fair flowers
Into a weary chain?"

Church music is reviving. It is becoming a branch of education in schools, and particularly in Sabbath schools, and drawing the attention of congregations. By God's blessing it may be a means of elevating our piety, and of alluring others to the sanctuary. George Herbert says,—

"A verse may find him who a sermon flies,
And turn delight into a sacrifice."

Praise ought to be a great exercise of the Sabbath-school. "No pains ought to be spared to promote this delightful art among the young. The love of music and sweet sounds has in it something refining and elevating."* It can be consecrated to the noblest purpose, and can aid to make the heart happy while it engages it in the highest service of Almighty God. "When we have persuaded a Sunday-school child to learn and love Sunday-school hymns and Sunday-school music, we feel as if we had taught him the use of a faculty, the employment of which would bring God into his thoughts, solace his sadness, and accustom him to the contemplation of 'joys unseen and hopes unrealized.' We suppose it will be generally admitted, that children who sing, or love to hear singing, retain for a long time the impression which

* Mrs. David's "Sunday-School."

music makes on their mind; and it is obvious, that the impression which words make, when associated with music, are proportionally deep and permanent. Hence it is that we give singing a high place in the exercises of a Sunday school, as a mean of grace."* Most children can be taught to sing. They should be taught to do this from notes. A great advantage is enjoyed in the present day by having music and hymns printed on the same page. Let teachers "spare no effort," says Dr. Todd, "to have all the children possess this high enjoyment. No efforts will result in greater effect; children, once taught, love to sing. Hardly anything can add more to the enjoyment of a being made up of affections and reason, as men are."† The school, or the class, would thus be the *Teacher's Choir.* When singing is intelligent, artistic, congregational, and solemn, it will be edifying. Such music diverts our service from the selfish exercise into common praise, and gives a heavenly experience to the earthly sanctuary.

It is desirable that we had our psalms and hymns associated with particular tunes, so that the former would at once suggest the latter. *It is greatly to be desiderated that congregations and schools could sing in parts.* This would give each voice a place in the general harmony. Such attainment was made by the common people at the Reformation period in Edinburgh. Calderwood tells us in his history that when Mr. John Durie, one of the city ministers, was restored to his charge in 1582, after banishment: "As he is coming up from Leith to Edinburgh, there met him at the Gallowgreen two hundred men of the inhabitants. Their numbers still increased till he

* Packhard's "Teacher Taught." † Todd's "Sabbath-School Teacher."

came within the Netherbow, there they began to sing the 124th Psalm, 'Now Israel may say,' &c., and *sang in four parts, known to the most part of the people.* They came up the street till they came to the great Kirk, singing all the way, to the number of two thousand." A writer in one of our Reviews, after quoting this extract, remarks: "It thus appears that our Scottish ancestors, during the period of the first Reformation, were so well versed in harmony, that a promiscuous crowd could, without any previous concert, without book or precentor, easily join in singing a whole psalm in counterpoint of four parts." Were we to make a similar acquirement, how rapturous and edifying would be our music in the sanctuary!

It is desirable that an honest and hearty effort be made to improve the service of song amongst us; that parents get their children instructed, and teachers their scholars. A night in the week for a few months would do much to improve the children in singing. Kept within its own sphere and consecrated to the service of God, music is an influential handmaid to devotion. The Holy Spirit has used, and still deigns to use it. When the heart is thrilled with the sweet strains of the Redeemer's praise, He can deepen the impression, and bear the soul into the choir of heaven. We feel in that solemn moment that

> "We join our cheerful songs,
> With angles round the throne."

It is desirable that a deeper sense of personal obligation to the Lord Jesus pervaded the hearts of worshippers. Then there would be *heart* to give cultivated song its grandest virtue, its certain acceptance, and its reflex

blessings. Praise is comely only when fragrant with the Redeemer's merits, and mixed with faith. It is blessed only when the service of song is laid on the golden altar of incense as an offering to God. An accepted salvation tunes the sweetest melody. Otherwise mirth will soon be changed to wailing, and music into the discord of despair. The heart well tuned by the love of Jesus is the best praise of God.

"For never harp nor lyre revealed
Such music as the heart can yield."

But in addition to the melody of the heart, let us have "a psalm of life." The heart, grateful for a Saviour's love, evinces its gratitude in a holy and useful life. The acquirements of grace adorning the character, and the labours of love adorning the life, make a harmonious psalm to God. Like the harp Æolian, which every passing breeze made musical, the life of a consistent Christian sends forth by its every act and aspect notes of praise. This is something more than musical genius and joyous song, it is an ever-echoing anthem. Like the fragrant breezes that float upon the air around some Eastern isle, this "psalm of life" is never silent. Its vibrations thrill the hearts of observers around, and gladden the heavenly halls. There are no strains more winning to woo sinners to the Saviour, and none that create more pleasure in the heart of Him who thus sees of the travail of His soul. Let our "psalm of life" be musical, without discords or false notes. Let it be harmonious, clear, and impressive. Let it be like Christ's, "a psalm of life" undisturbed by sin, pathetic with tribulation, and rapturous with the joy set before Him.

In fine, let us prepare for the Hallelujahs of the

ransomed Church. Praise will be the constant occupancy of the redeemed. There they all are full of gratitude to Him "that loved them and washed them from their sins in His own blood." There all have places in the many-millioned choir, and fill the heavenly temple with a grand diapason of praise. They cease not day nor night. They weary not. They change not their song. Infinite variety is in the one great theme, and they never exhaust its fulness. Glorious orchestra! Teachers and scholars will all swell that Hallelujah.

"A thousand times that man were blest,
That might its music hear."

"When His salvation bringing,
To Zion Jesus came;
The children all stood singing,
Hosanna to His name!
Nor did their zeal offend Him;
But as He rode along,
He bade them still attend Him,
And smiled to hear their song.

"And since the Lord retaineth
His love for children still,
Though now as King He reigneth
On Zion's heavenly hill,
We'll flock around His banner,
Who sits upon the throne,
And sing aloud Hosanna!
To David's royal Son.

"For should we fail proclaiming
Our great Redeemer's praise,
The stones our silence shaming,
Would their Hosannas raise.
But shall we only render
The tribute of our words?
No; while our hearts are tender,
They too shall be the Lord's."

XV.

The Teacher's Memorabilia.

(SELECTED.)

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."—1 TIM. iv. 6.

" Hail, Memory, hail! In thy exhaustless mine,
From age to age, unnumbered treasures shine!
Thought and her shadowy brood thy call obey,
And Place and Time are subject to thy sway!"

ROGERS.

1. A SUNDAY SCHOOL can neither be established nor sustained without *Effort*.

2. The great object of Sunday schools is to present truth to the mind, and bring it to bear upon the conscience.

3. Sunday-school teaching is to children what the preaching of the gospel is to adults.

4. The mind is much more susceptible of good impressions in childhood than at a later period.

5. Sunday schools offer their benefits alike to the children of the rich and of the poor.

6. Millions of money would have been required to hire the labour that has been freely given by teachers in Sunday schools.

7. No species of efforts for doing good has been more uniformly successful than those put forth in the Sunday-school cause.

8. It may be safely stated that many thousands have been added to the Christian Church through the means of Sunday schools.

9. Many extensive revivals of religion have commenced in Sunday schools.

10. Sunday schools promote the observance of the Sabbath, the reading of the Bible, and all the public and private virtues enjoined by Christianity.

11. The Sunday-school system admits of universal application. The universal text-book of Sunday schools is the Bible.

12. Wherever it is practicable, a good room should be provided for the Sunday school. Where that is not practicable, almost any kind of a place may be made to answer.

13. Not only churches, but common school-houses, private dwellings, barns, prisons, and even the open air, have been used with good effect as places for Sunday-school instruction.

14. A Sunday school should be organized wherever ten children can be found.

15. In all Sunday schools of one hundred scholars, or more, there ought to be an infant class, and also one or two Bible classes.

16. In every school, great or small, there ought to be a teacher's Bible class, in which the lessons of the school should be regularly studied.

17. The time for instruction in a Sunday school is very short; not a moment of it should be wasted.

18. A Sunday school ought to resemble a well regulated family, dwelling in the house of the Lord.

19. No session of the Sunday school is of more importance than that on which the monthly prayer-meeting is held.

20. Prayer offered in a Sunday school should be simple and child-like. It should also, in every case, be short.

21. Classes in Sunday schools ought not, ordinarily, to embrace more than eight or ten children each.

22. As far as possible, children of nearly equal age and attainments should be classed together.

23. It is most injudicious to discontinue Sunday schools during winter, the very period most favourable for other schools.

24. It is better to prevent than punish bad conduct in scholars.

25. In Sunday-school exhibitions and anniversaries, let all concerned avoid, as ruinous evils, whatever will promote the vanity or the mortification of individual scholars; and also, whatever has the most remote affinity to theatrical acting and display.

COURSE OF STUDY—LESSONS.

26. No school ought to be without some regular course of study.

27. Every child who goes to a Sunday school for any length of time, ought to carry away with him at least the elements of all those truths essential to salvation.

28. The superintendent should always appoint lessons for the school.

29. Lessons should be short, so that all may learn them and keep along together.

30. A short lesson well learned, is better than a long lesson imperfectly understood.

31. Those scholars who are able to progress faster should receive extra lessons from their teachers.

32. Singing in Sunday schools should be cultivated by all, not only as an entertainment and an act of devotion, but also as an important means of grace.

THE LIBRARY.

33. A good library is a powerful auxiliary to a Sunday school.

34. Those who select books for a Sunday-school library have a very responsible task.

35. It is difficult to judge from the outside of a book what its contents are.

36. Designing men have learned that Sunday-school books make powerful impressions upon the human mind; hence they have written books filled with error and pernicious principles. Be on your guard against them.

37. It is hazardous to attempt to make up a Sunday-school library from the miscellaneous publications of the day.

38. The books most suitable for this purpose will be found bearing the imprint of some responsible Sunday-school Union.

39. The best of books will be of little service to either teachers or scholars, unless they are carefully read.

SUPERINTENDENTS.

40. A superintendent is the better qualified for his duties by much practical experience as a teacher.

41. He should take a deep interest in all the children, and strive, as far as possible, to know their names.

42. He should be himself an example of everything he wishes the teachers and scholars to practise.

43. He should be courteous to strangers who may visit the school.

44. Three things a superintendent should invariably secure in his school—*good order*, *solemnity*, and *diligence* in redeeming the time.

45. In all attempts at discipline, let him remember the rule, "Be mild, but firm."

46. One of the best methods of dismissing, is to let the whole school sing a familiar hymn while the scholars pass through the aisles two by two—the classes following in proper order.

47. Often to interrupt a school with complaints and reproofs, thus making disorder for the sake of preserving order, is like doing good that evil may come.

48. The habit of fault-finding, as well in a Sunday school as elsewhere, destroys respect and promotes dislike.

49. A superintendent should observe punctuality, to a minute, in commencing the exercises at the appointed hour. One superintendent, for seven years, was never absent a Sabbath from his school, and seldom tardy a moment. Another for six years was absent but once.

50. He should see that the opening and closing exercises of the school, whether reading, singing, remarks, or prayer, be very brief.

51. He should often go from class to class, with a word of instruction, advice, encouragement, or admonition, to scholars and teachers.

52. The superintendent should make himself perfectly familiar with the lesson.

53. A superintendent should devise plans to enlist the scholars in the cause of missions, temperance, and all the objects of benevolence.

54. He should always meet the scholars with exhibitions of affectionate interest; notice all absentees, and the next Sabbath go round to each and learn the cause; and keep a record of everything encouraging, or otherwise, respecting each member of the school.

55. He should daily study ways and means, and weekly make thorough preparations, to give variety to the exercises, and secure the highest interest and efficiency of the school. A superintendent has been known to devote two whole days, weekly, to these preparations.

56. He should become personally acquainted with the teachers, their characters, qualifications, fidelity, and methods of communicating instructions and illustrating truth.

57. He should feel and manifest a deep interest in the teachers' meeting and the concert for prayer.

58. A good superintendent will be eminently a person of *prayer*.

TEACHERS.

59. All the rules that can be written for Sunday-school teachers will not supply the place of heart in the work.

60. Delight in the work of Sunday-school teaching leads to faithfulness, and faithfulness to success.

61. Time should be taken to prepare for every lesson before the Sabbath comes.

62. The bee gathers honey from every flower; the Sunday-school teacher should gather instruction for his class from every book and newspaper he reads, and from every circumstance in life he witnesses.

63. It is impossible to be such teachers as we ought to be without thinking much about the great and ultimate object of Sunday-school instruction—the glory of God in the salvation of souls.

64. In order to accomplish this, we should endeavour—First, to form right habits in every scholar; second, to fix great principles in the mind; third, to commend religion to the judgment and affections.

65. If you wish to become a good teacher, study the character, and imitate the conduct, of Jesus Christ, the great teacher.

66. Try to get a clear idea of every subject yourself, otherwise you never can impart one.

67. In order to teach children successfully, we should remember that we once were children. We should often call up to our minds the feelings and impressions of childhood.

68. You cannot be too circumspect in all your personal habits. Moroseness and undue familiarity are equally to be avoided.

69. In vain does a superintendent try to make children love their teacher, unless the teacher merits their affection.

70. Sunday-school teaching is a work in which a small amount of talents and qualifications may be rendered useful, but for which no talents or qualifications can be too great.

71. The fundamental doctrines of the Scriptures should be frequently and faithfully exhibited in the Sunday school.

72. A fervent and unslumbering desire to win souls to Christ should characterize all your conduct and efforts in the Sunday school.

73. Teachers should make themselves familiar with the books in the library, so as to be able to point out a proper course of reading for their scholars.

74. The teacher may often do great good to parents by visiting their children at home. Nothing will please parents so much as to know that you are really anxious for the welfare of their children.

75. It is well to question each scholar upon the book he has read during the week.

76. Never ridicule the opinions of your scholars.

77. Be always glad to explain whenever a question is asked you.

78. If you cannot answer a question, be frank to confess the fact; but be sure to get the requisite information before you meet your class again.

79. You ought to consider Sunday-school teaching one of the most important objects for which you live.

80. Be alarmed at yourself when you have any desire to be excused from it.

81. Punctuality, on the part of teachers, is of vast importance.

82. Mildness of temper and kindness of manner should be especially cultivated by Sunday-school teachers.

83. Private interviews and correspondence between teachers and scholars often result in the best of consequences.

84. Every teacher should feel his proportionate responsibility toward keeping order in the school.

85. Partiality toward any of the scholars is an evil.

We may admire the conduct of some much more than that of others, but we should love the souls of all alike.

86. Every teacher should converse with each of his scholars personally, about the welfare of his soul.

87. The teacher who is himself interested in a lesson, never fails to interest his scholars.

88. Question books are of most value as helps to study.

89. The teacher should see that every part of the lesson is well understood by the scholars.

90. It is difficult to give rules for teaching; much will always depend on the good sense and piety of the teacher.

91. The life of a teacher is the life of his teaching.

92. The sins of teachers are the teachers of sins.

93. The teacher who neglects prayer seems to expect that he can do God's work—*convert a soul.*

94. The teacher who teaches carelessly, seems to expect God to do his work—*teach the truth.*

95. The teacher who seeks not to win souls, is like a pearl diver, who keeps the shells, but throws away the pearls.

96. A good man may not be a good teacher, but a bad man cannot.

97. An ignorant teacher is like a blind torch-bearer with an unlighted torch; he holds it up, but it gives no light, and he does not know it.

98. A Sabbath-school teacher may be doing the devil's work in the school—*ruining souls.*

99. You may tell your scholars the way to heaven; but if you yourself take the way to hell, they will follow the example rather than the précept.

100. The highest joy of a faithful teacher will be to say before the Judge of all, "Behold me, and the children Thou hast given me."

101. The devil has a large Sabbath school, and teaches most efficiently those whom you neglect.

102. If you are proud of what you have done, that is your reward; you will have none from Christ.

103. It is strange that some should think that feeding others is the same thing as feeding themselves.

104. It is a pity you should serve in the ranks of Christ's army, and receive only the wages of sin.

SUBJECTS FOR CONFERENCES OF TEACHERS.

1. Pictorial teaching and Bible illustration.
2. A superintendent's qualifications.
3. The Sabbath-school teacher's library.
4. Training and preparation classes.
5. The art of questioning.
6. Why are there so few conversions in Sabbath schools?
7. On imparting a comprehensive acquaintance with the Bible.
8. Music classes for the young.
9. Addresses to children; rules and hints.
10. Good order in a class; how best secured and maintained.
11. Should the unconverted be teachers?
12. Organization of Sabbath schools.
13. The conversion of children.
14. Sabbath-school revivals.

15. Model teachers—Christ, Paul, John, Peter.

16. Know your scholars.

17. Successful teaching.

18. Meetings with young people during a period of revival.

19. The habits which should be formed in the Sabbath school.

20. Parental Sabbath lessons.

21. System, and economy of time.

22. Recollections of youth as a means of usefulness.

23. The development of mind in children.

24. On the advantages and best ways of getting senior scholars to write exercises.

25. How to catechize, explain, and apply.

26. Visitation of scholars.

27. How to deal with different dispositions.

28. The best means of cultivating a missionary spirit among the young.

29. Sabbath-school libraries; their selection, arrangement, and distribution.

30. How to treat sick and dying children.

31. The importance of parents co-operating with Sabbath-school teachers.

32. Sabbath-school discipline.

33. The kind and patient teacher.

34. The planning teacher.

35. The working teacher.

36. The anecdotic teacher.

37. The theological teacher.

38. The quiet teacher.

39. Dead teachers.

40. The Spirit of God, our great want.

41. Seek the lost.

42. Separate services for children.

43. How much of the ordinary pulpit services should be for the young?

44. Rewards and punishments.

45. Collateral aids to a teacher.

46. The advantages of local unions.

47. Enlarged liberal views of young life; its tastes and pursuits.

48. The Sabbath school; its place in the Church.

49. Refractory scholars; how to deal with them.

50. The errors and faults into which Sabbath-school teachers are apt to fall.

51. The religious power of the Sabbath school.

52. How best to teach the ethical parts of Scripture.

53. The mental qualities most needed by the Sabbath-school teacher.

54. "Jesus," the teacher's great theme.

55. The best methods of reading Scripture.

56. Punctuality and devotional exercises.

57. How much of Sabbath-school work should be an exercise of memory?

58. Juvenile gatherings, soirées, missionary meetings, &c.

Heads of Self-Examination for a Sunday-School Teacher.

1. Have I this week faithfully discharged all my duties toward God? in the world? in the Sunday school?

2. Have I watched over *myself*?

3. Have I diligently sought for opportunities of doing good?

4. Have I remembered the condition of each member of my class?

5. Have I been conscious that the eye of the public, and of the whole school, as well as of God, is upon my words and actions?

6. Do I ever forget that the eternal salvation of my own soul, and of the souls of my scholars, depends upon the fidelity and perseverance with which I do my duties?

7. Do I love to visit the members of my class, and talk with them at home about religion?

8. Have I been found in the hedges and ditches seeking those who are lost?

9. Am I growing tired of my work, or idle in the vineyard?

10. Do I take an interest in the Sunday-school prayer-meeting?

11. Am I punctual to attend the teachers' meetings, as well as my class?

12. Have I reflected that I must meet the children of my class at the judgment?

"Do you despair? and has your spirit failed,
Your hopes all vanished, and your fears prevailed?
Oh, pause once more ere you give up the fight;
Oh, raise your eye to heaven, and look for light!
You've loved, you've laboured, prayed, and tried to teach;
Your words seem fruitless—not one soul they reach;
And you despair! What does Christ say to you?
He said the heart was hard—you've found it true;
He said that nought but grace that heart could change—
You've found it so, and yet you think it strange.
Does He require of you to change the heart?
Did He assign that work to human art?

No; but perhaps you think you've tried so much,
You might expect His grace some soul to touch.
Ah! think, does Jesus then love less than you—
The souls He died to save—lives to renew?
Go, do His will, believe His word, and rest
On love and power unbounded, to be blest.
His arm's still mighty, and His love the same,
To save from wrath, and glorify His name.
Look to you throne, and while your Saviour's there,
Let faith still triumph over dark despair."

XVI.

The Teacher's Motive.

"The love of Christ constraineth us."—2 Cor. v. 14.

"Such as our motive is, our aim must be;
If this be servile, that can ne'er be free:
If self employ us, whatsoe'er is wrought,
We glorify that self, not Him we ought;
Such virtues had need prove their own reward,
The Judge of all men owes them no regard.
True Charity, a plant divinely nursed,
Fed by the love from which it rose at first,
Thrives against hope, and, in the rudest scene,
Storms but enliven its unfading green;
Exuberant is the shadow it supplies,
Its fruits on earth, its growth above the skies."

Cowper.

WE are ever anxious to explore the sources of those mighty rivers that spread blessings of fertility over a country, and that bear upon their bosoms the commerce which their beneficent influences have fostered. It was with no small rapture that Bruce stood by one of the bubbling fountains whence issues the Blue Nile, that made Egypt as a garden beside the adjacent desert; and with as great joy did Captain Speke stand beside the equatorial lake that feeds the White Nile. Many have travelled far to gaze on the rills of melted snow which descend from Mount Blanc through the valley of ice in Chamouni, and form the river Arve.

In India it is accounted a meritorious act to visit and examine the rock whence the Ganges rolls its far-journeying waters. In like manner we love to know the origin of the great discoveries and inventions which have so greatly advanced civilization, and benefited mankind. We lately beheld on canvas the infancy of this century's greatness, in the picture of James Watt's first experiment with steam. We have read with great interest the invention of enamel, in the history of Palissy the potter. There is scarcely any one who is not familiar with the invention of printing, and who has not often wondered at the source of that stream which now turns the mighty wheels of thought? It is ever interesting to study those crises in human lives, which have made individuals mould the destiny of empires. But all must yield the palm to those springs whence issue the streams of faith and philanthropy, which instrumentally bless the world. Over the spiritual births of such men as Luther, Augustine, and Paul—men who moved wheels of grandest power, and machinery of world-wide influence—it is ever instructive to linger, and in the rising of the fountain read the secret of the river's strength.

"The streams that move the mill-wheels of the world rise in solitary places," says a writer; but they are not the less worthy of our observation. It was not commanding intellect, or energetic and untiring labours merely, that enabled the great and the good men of the past to accomplish what they did; it was the conversion of their souls to God, and the pure motives of love to God and man which then possessed them, and enlisted all their powers in works of usefulness, and made them occupy so high a place in the memory and gratitude of

the Church. It is the *motive* of the teacher which gives the true character and value to his work—that suggests and sustains the labours he performs. If it be pure and right, his spiritual service is both acceptable to God and likely to be beneficial to his class. If it be impure, all that he does is stained and marred. If the spring be pure, its stream is clear; but if the fountain be tinged with any mineral or other substance, the whole current bears the hue. As it is in its origin, so is it likely to be in its course. We have stood beside the seven springs whence flows the Thames, that diffuses fertility over so much of England. As they bubble up and gush forth into one little rill they are clear as crystal, and the river is pure till the sewerage of the metropolis pollutes and discolours it. The source being clear, all impurity is from without. So, when motives rise clear and Godward from the new-born heart, their current is marked by purity. Rightly directed they pursue a consistent and beneficent career.

There are many motives of an improper kind that enter into Christian works. They are not all rightly influenced who engage in the Lord's work. Teachers in one school on the Sabbath day may have very different motives in instructing their several classes. But the right motive is the chief excellence of work in the sight of Him who seeth not as man seeth, and who judgeth the heart. Honour, love of applause, or a desire to stand well in the esteem of men, will not bear the scrutiny of the All-discerning. That which is pleasing to God must be pure and true.

The Apostle Paul had a grand motive for the labours he performed. *The love of Christ constrained him.*

Worldly honour, human applause, wealth and power, all paled before that supreme and powerful principle. This led him to spend and be spent. He lived to Him who died for him, and who rose again. He laboured that he might show his gratitude and his affection to Him who had evinced such love in saving him. He owed all his bliss to the Redeemer. He was not his own, but bought with a price, and therefore he served God his Saviour with his body and spirit, which were His. To glorify that Lord, to advance the cause for which He had shed His blood, he spared no pains, counted no sacrifice too dear, he loved not his life. And such a motive ought to influence every labourer in the vineyard of the Lord. All the Lord's labourers should be redeemed souls—believers—those who have tasted and seen that the Lord is gracious. It is such only He commissions to the work. To such only does He promise the blessing. We take it for granted, therefore, that teachers are Christians. This is indispensable to their hope of success. What, then, can be the motive which induces any Christians to teach a few children the story of the cross? It is the strongest of all motives, and is native to a new-born soul. *It is the love of Christ!* It is the reflux of that Divine regard which sought you and saved you. You do this for His sake. It is His work in which you are privileged to engage—His glory which you are called to advance. The love of Christ constraineth you. He redeemed you, renewed you, sanctified you. He gave you peace with God, and the hope of glory. He endowed you with the Spirit of adoption, and with the grace which adorns the Christian character. You therefore give yourself to Him, to be devoted to Him and His service for ever. "What

shall I render to the Lord for all His benefits to me?" is the question of your soul. You feel anxious to tell to others the story of grace that they may share a similar blessing with yourself.

Then rises *the love of souls*, which is a motive flowing from the love of Christ. This occupied the heart of Jesus, and was the occasion of His life of labour, and His death of agony. This is His bequest to us, and we must follow Him, and His great purpose.

It is recorded in Scottish story, that when Robert Bruce died, he bequeathed his heart to his brave warrior, Douglas, to be interred in the Holy Sepulchre at Jerusalem. Douglas placed the precious relic in a casket, which he wore in his bosom, and set out on his journey, to fulfil the mission entrusted to him by his departed king. When passing through Spain, he was attacked by the Moors, and being almost overpowered, he is said to have taken the casket from his bosom, and to have thrown it among his enemies; exclaiming, that where the heart of Bruce went before, a Douglas would never fail to follow. This is the spirit of the Christian. He follows the heart of Jesus, and is intent upon the same object as filled his Master's soul. The saving of souls was the great object of the Lord Jesus. He bore the bitter cross for this. He died, the just for the unjust, that He might bring us to God. He sent His apostles to preach the gospel to every creature. His heart was fixed upon the salvation of souls. So were the hearts of His apostles. With regard to the work in which he was engaged, the Apostle Paul made this avowal, "Not seeking mine own profit, but the profit of many, *that they may be saved.*" He viewed his fellow-men as lost, lying

under the condemnation of the divine law, and exposed to its eternal curse. They were immortal souls, capable of the highest happiness; they might be pardoned, sanctified, and saved. He was commissioned to tell them of a Saviour, and to press the overtures of the gospel upon their hearts. He felt for them, and burned to win them to the Lord, that they might be saved. What a noble motive was this! Patriotism, which poets praise, and nations honour, pales before an object such as this!

Such, Sabbath-school teacher, should be the motive of your soul, as you meet your class from time to time. Love to souls should influence your speech, and manner, and life, in their presence, and everywhere. Is it that each soul may be saved that you prepare at home, and teach in the Sunday school? Is it this which makes you wrestle with God in prayer, and with the consciences of your scholars in the class? Think not that it is a contracted sphere of usefulness, and unworthy of your zeal and energy, your prayers and pains. Jesus could stop and speak with *one* woman of Samaria, as readily as address the multitudes on the Mount. "True Christian benevolence," said Wilberforce, himself a beautiful example, "contracts itself to the measure of the smallest, and can expand itself to the amplitude of the largest. It resembles majestic rivers, which are poured from an unfailing source; silent and peaceful in their outset, they begin with dispensing beauty and comfort to every cottage by which they pass; in their farther progress they fertilize provinces and enrich kingdoms; at length they pour themselves into the ocean, where, changing their names, but not their nature, they visit distant nations and other hemispheres, and spread throughout the world the expansive

tide of their benevolence." Thus let your benevolence go forth fully to the children under your care, and let the grand consuming motive of a desire for their salvation urge you to spare no effort until they are brought to Jesus. Fellow-labourer, are love to the Lord Jesus, and the desire of saving souls, your motives in entering upon and continuing in the labour of teaching your class? Be faithful with your own souls, as you must answer to God. If these be your motives, then you labour with an assurance of success. God will own your work, and on the day when He makes up His jewels, you will find some to be your joy and crown of rejoicing.

"'Tis this which prompts the teacher on
His blessed work to do,
Insures him here bright jewels won,
And future glory too."

XVII.

The Teacher's Model.

"Speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ."—Eph. iv. 15.

"Thy bright example I pursue,
To Thee in all things rise;
Let all I think, or speak, or do,
Be one great sacrifice.
As done for Thee, do Thou receive
Each humble work of mine;
Worth to my meanest labour give,
By joining it to Thine."

ALL who aim at greatness or usefulness seek to be familiar with those masters of their respective arts who have gone before them, and whose records remain for the instruction of posterity. "The lives of great men all remind us we may make our lives sublime." When a boy is apprenticed to a trade, he is considered fortunate if his master is a skilled artisan. When a learner is set to write, his eye is fixed upon a model copy. The painter studies the greatest works of old masters, and is himself great as he approaches Cimabue or De Vinci, Raffaelle or Correggio, Titian or Paul Veronese, or follows some of the illustrious founders of modern schools, whose works adorn national galleries or palatial halls, and whose fame is in our history. The sculptor studies the remains of Grecian art—the masterpieces of Phidias and Praxitiles. The architect ponders

over the buildings of ancient and mediæval times—those works which, like that of Sir Christopher Wren, may be said to be their architects' worthiest monuments. The philosopher seeks accurate acquaintance with the wisdom of Socrates and of Plato, of Aristotle, of Zeno, and of Epicurus, and of the galaxy of illustrious thinkers whose works fill our libraries, and is only qualified to teach when he has mastered the lore of the past. The statesman seeks his models in Solon and Lycurgus, in Numa and Justinian, in Solomon and Moses. The warrior contemplates the heroes of Greece and Rome, of Carthage, of Gaul, and of his own dear fatherland. The moralist sits at the feet of the great teachers who have instructed their disciples in the laws of duty and of conscience. The orator follows those whose thrilling eloquence have born the palm in all past time—Demosthenes and Cicero, and their successors in every land. The preacher is not superior to this study. He seeks to frame his style from those most conspicuous for sacred oratory—from those whose souls were "pregnant with celestial fire," and stirred men to thought and inquiry, and led them to Christ. It is his to follow, though by a long interval, the greatest of preachers, who spake as never man spake—those "thoughts that breathe and words that burn" in the sermons of Jesus Christ.

In like manner the Christian teacher respects his great exemplars, and seeks to learn from those who have been most successful in the divine art of winning souls to Christ. It has been well said that "the education of character is very much a question of models; we mould ourselves unconsciously after the characters, manners, habits, and opinions, of those who are about us. Good

rules may do much, but good models far more; for in the latter we have instruction in action — wisdom at work." "The chief use of biography consists in the noble models of character in which it abounds." Our great forefathers still live among us in the records of their lives, as well as in the acts they have done, and which live also; still sit by us at table, and hold us by the hand; furnishing examples for our benefit which we may still study, admire, and imitate. Indeed, whoever has left behind him the record of a noble life has bequeathed to posterity an enduring source of good, for it lives as a model for others to form themselves by in all time to come—still breathing fresh life into us, helping us to reproduce his life anew, and to illustrate his character in other forms. But above all there is the very highest model and example before us to shape our lives by in this world—the most suitable for all the necessities of our mind and heart—an example which we can only follow afar off and feel after;—

> "Like plants or vines which never saw the sun,
> But dream of him and guess where he may be,
> And do their best to climb and get to him." *

All other models are imperfect, and we are prone to copy imperfections—as boys do at school. Sir Peter Lely made it a rule never to look at a bad picture if he could help it, believing that whenever he did so his pencil caught a taint from it. But the great Teacher, who came from God, was perfect in all that He was and said and did. Personally, His character was possessed of every grace by which it could be adorned. Every grace was practical, and every practice was beneficent among men.

* Smiles' "Self-Help."

The *Imitatio Christi* is then the great exercise of the Christian, and of every teacher of Christianity.

As a Teacher, Christ revealed God to man, and man to himself; and He taught practically as well as doctrinally how God and man could be reconciled. He taught those great truths which are the subject of all lessons in the Sabbath school. He taught as He would have all who instruct to teach. "Follow me" were His first words to His disciples. "That was the magnetic force by which He attracted men to Himself, and moulded them in His image. That was their motto in all their future career, and when their lives came out so unprecedented and unique — in disinterestedness and self devotement, in elevation and beneficence, not only in advance of all others, but a new thing in the earth—men took knowledge of them that they had been with Jesus."* This magnetic force is still operating among men. "Follow me," as the words of a living though unseen Saviour, draw many souls, and mould many in His image. "I do not want," said the venerable Dr. Judson on one occasion, "I do not want to be like Paul, or Apollos, or any mere man. I want to be like Christ. We have only one perfectly safe example—only one who, tempted like as we are in every point, is still without sin. I want to follow Him only, copy His teachings, drink in His spirit, place my feet in His foot-prints, and measure their shortcomings by these, and these alone. Oh, to be more like Christ!"

As a Teacher, then, Christ is to be followed and copied by all Christian teachers. There were various features of His character, and all of them perfect, in which a teacher may make Him a model.

* Dr. James Hamilton's "Morning beside the Lake of Galilee."

His *Wisdom* is "profitable to direct." The prophet Isaiah foretold this of the coming Messiah in these words: "The Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord." Christ amply verified the prophet's words when He began to teach. *All that He uttered was wise.* It was the wisdom of God. It was eternal truth. It was as He was taught by the Father. When He spake first in the synagogue at Nazareth, the people wondered at the gracious words which fell from His lips. When the officers were sent to arrest Him, they were disarmed by His words, and returned saying, "Never man spake like this man." His was "the wisdom that is from above," and stamped with the veracity of God.

It was calculated to make men wise. The words of Jesus enlightened the soul in the knowledge that maketh wise unto salvation. He revealed the Father unto men, and made Him more intelligible than He had ever been. "I have given unto them the words which Thou gavest me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me," was the language He used in reference to this. Again He said, "I have declared unto them Thy name, and will declare it." He spake that they might know the things of God. Hence *He adapted His teaching* to the circumstances and condition of His disciples. His wisdom was no less manifested in His adaptation to His disciples than in the doctrine that He taught. He taught them according to their capacity, and broke the bread of life to suit their

pupilage. He gave them first milk as to babes, then strong meat as to men. He spake as they were able to bear His truths. He first laid "the foundation of repentance from dead works, and of faith toward God," and then advanced to higher truths. "The Preacher sought to find out acceptable words—even words of truth." He considered His scholars and taught accordingly, that they might be made wise. This is the Wisdom of the Teacher. In this manner St. Paul showed wisdom. He taught the saving doctrine; and "kept back nothing that was profitable, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." He laid most stress upon essential and fundamental truth, and sought to make all who heard him familiar with it. But he evinced consummate wisdom in adapting it to his hearers. How differently did he address different auditors. He took one course with the Jews, and another with the Greeks, a third with Felix, and a fourth with Agrippa. He adopted one line at Thessalonica, and another at Athens. He followed Christ, and formed his addresses according to the wisdom of the great Model. This the Sabbath-school teacher must also do. Made wise by the knowledge of the wisdom of God, it will be your earnest desire to make others wise unto salvation. You have the words of truth to guide you; but you can discern the most important of these, and make your scholars familiar with them. You must do this intelligently, and carry their minds with you. You must adapt your instruction to their capacity. "The tongue of the wise useth knowledge aright." "A wise master builder not only lays a right foundation, but 'takes heed how he

builds thereupon.' He marks the different qualities of his materials; placing the doctrine at the foundation, and building duties upon it, as a superstructure of lively stones, growing up into a holy edifice. He will equally guard against confounding what God has distinguished, and putting asunder 'what God has joined together;' not halting on the verge of truth in scrupulous timidity, nor yet presumptuously overleaping the sacred barrier. He may often see reason to insist upon some points with more detail than others; but he will carefully bring every part into its Scriptural prominence and connection, instead of harshly assaulting one part with another (the fruitful source of heresy), improving the whole 'for doctrine, for reproof, for correction, and for instruction in righteousness.'"* Teachers, seek this wisdom. "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." This was Solomon's choice. "He showed his wisdom by asking for wisdom. He became wise because he set his heart upon it. This was to him the special aspect through which the Divine Spirit was to be approached, and grasped, and made to bear on the wants of men." And God gave Solomon the desire of his heart, and made him conspicuous among men for wisdom. He thus became a great teacher as well as a wise ruler. It is written, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This is one of the attributes of God which can be communicated to you.

Scripturalness was a great characteristic of the Model Teacher. Christ made much of the written Word. It

* Bridges' "Christian Ministry."

was His appeal at all times. It dropped from His lips as honey from the honeycomb. He quoted the oracles of God to confirm His own sayings. When He met the Tempter in the desert, He answered all his insinuating words by the words of inspiration, "It is written;" and quoted from the books received as the revelation of God. When He preached at Nazareth, He directed attention to the words of Scripture. When questioned about divorce, He referred to the Book of Genesis. When appealed to regarding the resurrection, He quoted Exodus. When accused of rubbing the ears of corn on the Sabbath day, He referred to David's conduct recorded in the Books of Samuel. He quoted the Prophets and Psalms on various occasions; and after His resurrection, when on the way to Emmaus, He enlightened His fellow-travellers thus: "Beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself." There is scarcely a book from which He did not directly quote, and the words of the great singer of Israel trembled on His dying lips. Herein the apostles followed their Master. They were Scriptural teachers. St. Peter was so most strikingly on the day of Pentecost. St. Paul, in writing to the Corinthians, says of His teaching, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." The historian of his labours says of him again and again, that "Paul, *as his manner was*, ... reasoned with them out of the Scriptures." Luther rejoiced when he received his degree in Divinity, that he was a Biblical doctor. The Sabbath-

school teacher is not a master of sentences, but a teacher of Scripture. You must turn up your Bibles as you instruct your disciples, and quote Scripture when you enforce lessons. It was wont to be considered a remarkable feature in Scottish Churches, that the rustling of the leaves of the Bibles in the pews followed the preacher's quotations in the pulpit. Whitfield, who had not seen this in England, was struck by it in Scotland, when two thousand Bibles rustled as he quoted texts. Such ought to characterize your scholars. If you have a reference Bible—which every teacher ought to have—you will often quote authorities from the Word, and encourage your scholars to search the Scriptures that there they may find eternal life. Be Christ-like in Scriptural teaching.

Simplicity was a marked feature in the instructions of the great Teacher. He was thoroughly unaffected in His mode of teaching. He was not artificial. "It will be difficult to find in the Gospels even a seeming indication of disingenuousness on His part. No latent wish was in His heart to conceal any circumstance connected with His origin, His past history, or His present position, from the fear that it might be unfavourable to His reputation or success. There was nothing in Him like manœuvring, desire to create an impression, gain influence, and produce effect. Men who are really great, or who would be thought great, sometimes contract eccentric habits, adopt a peculiar mode of living, select some wild and strange abode, affect a singular dress, or manner, or look, or tone of voice; but we shall search in vain for such extravagances in Him. He affected no singularity, assumed no consequence; His dress, His mode of living, and His speech continued to be to the

last those of the common people."* He owed nothing to the schools. He used no shibboleth, no phraseology that was not intelligible to all, no scientific style, no philosophical formulæ. His words were portable and memorable, because always simple. He taught real truth, and made everything He did, every phrase He used, indicate that pure, unaffected, inartificial reality with which He sought to impress His disciples. Simplicity was a great feature in the instructions given by His apostles. They "used great plainness of speech." They could condescend to the mental and spiritual condition of their hearers, and they made the truth of God plain to the minds of the ignorant. These great masters of eloquence, as their greater Master, alone of all teachers in the ancient world, made religious truth simple, so that all might understand, that he who runs might read. This was the peculiar glory of Christianity, that its truths were made the property of the people, and not hidden by mystic figures from the scrutiny of the vulgar, and to be explained only to the select. A plain style is the most successful method of imparting knowledge to mankind. The ablest preachers and teachers have been distinguished for their simplicity. Vanity may make men write learnedly. Piety only will lead the learned to be simple. This was Luther's way. His style was simple, popular, and did great good. He used this in his discourses, in his hymns, in his Catechism, and in his wonderful translation of the Scriptures, which were for people at large. Hence his words bore the light of heaven into the darkened minds of the Fatherland, interested old and young, and made the

* Young's "Christ of History."

people familiar with the truth of God. Quintillian, the ancient Roman writer, remarks that our meaning in words of instruction, "like the sun, should obtrude itself upon the eyes of the ignorant, not only without any pains to search for it, but, as it were, whether he will or not." Dr. South, in one of his terse and weighty sentences, said, "He is the powerfullest preacher, and the best orator, who can make himself best understood." Archbishop Tillotson, a prince of sacred orators of his day, used to read his sermons to an illiterate old woman of plain sense who lived with him, and if any words were not intelligible to her he altered them before he preached the discourse to the congregation. Baxter practised great simplicity. The account which he gives of his style is very interesting. After enumerating several circumstances that conspired to make his style plain, he adds: "I think all these are partly causes, but I am sure the principal cause is a long custom of studying how to speak and write in the keenest manner to the common, ignorant, and ungodly people; without which keenness to them, no sermon nor book does much good, which hath so habituated me to it, that I am falling into the same with others. . . . . And I have a strong natural inclination to speak of every subject just as it is, and to call a spade a spade, and *verba rebus aptare*, so as that the thing spoken of may be fullest known by the words, which, methinks, is part of our speaking truly."

Teachers in Sabbath schools are much more required to be simple, since they teach the young, whose knowledge of words is small, and whose minds are yet unused to learned phrases. Be plain in speech. Give a clear view of what you teach. Let your teaching be understood. However

small a lesson you may give, let it be made plain to the young minds of your scholars. Especially when showing the way of salvation, tell the story of Calvary in simple words. St. Paul would rather speak three words that were understood by all than ten thousand in an unknown tongue. "If our words," said a well-skilled divine, "be not understood, it is of no consequence in what language they are spoken, and we cannot expect that the Holy Spirit will give a blessing on unintelligible language."

Pictorial Power was a striking characteristic of the great Teacher. He was *illustrative* in His teaching, and knew that great secret of popular oratory, the art of using familiar objects as figures of spiritual truth. He was always telling what the kingdom of heaven was like, and sought to convey ideas of Divine wisdom by means of common things. In the course of His instructions, as recorded in the Gospels, we find that He used illustrations from such as the following objects:—

Agriculture offered many. The ground, ploughing, sowing, reaping; the seed, the blade, the ear; flowers, fruit, grass, corn, wheat, chaff, grapes, figs, were referred to in intimate connection with the most weighty truths of God.

Living creatures were made vehicles of His doctrine—as sheep and goats, sparrows, ravens, doves, and serpents.

The employments of people were used—as fishing, farming, shepherding, service, stewardship, and merchandise.

The customs of the people were made similes to the arrangements of the kingdom of heaven—as dresses, marriages, feasts, and watches.

The incidents of life were in like manner turned to account—as the piece of money; the treasury gifts; children playing; the city set on a hill, which just met His eye.

Parables were largely employed by Him to convey instruction. Earthly stories were made instinct with heavenly meaning by His teaching. He personified truth to make it more interesting, and made the meaning all the more apparent by the use of the lively illustration. "What interest attaches to these beautiful parables of our Lord. The illiterate and the young are alike attracted by them; while the learned and the aged feel all their fascination. The suitableness of this style of preaching a gospel—intended as well for the unlearned as for the learned—for converting the unlettered poor, whose souls are as precious in God's sight as those of philosophers or kings, is obvious, and was well expressed by a humble woman. Comprehending best, and most interested and edified by those passages of Scripture which present abstract truth under concrete forms, and of which we have examples in such comparisons of our Lord's as these—the kingdom of heaven is like unto a grain of mustard seed, unto a treasure, unto a merchant, unto a householder, unto a king—she said, 'I like best the *likes* of Scripture.' These are all parables, a form of speech which our Lord used indeed so often, and to such an extent, that the Evangelists say, 'Without a parable spake He not unto them.' Occasionally used to conceal for a time the full meaning of the speaker, the chief and common object of a parable is by the story to win attention and to maintain it—to give plainness and point, and therefore power, to truth. By

awakening and gratifying the imagination, the truth finds its way more readily to the heart, and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it on the mind; like the feathers of an arrow, makes it strike; and like the barb, makes it stick."*

Thus should the teacher copy the great Model, and be pictorial in addressing the young. Children all love stories, and are deeply interested when such illustrations of their lessons are given. A teacher's eyes and ears should be always open, and he should, from his observations every day, collect materials for illustrating truth when he gathers his class around him. The common things of every-day life, such incidents as the sickness or death of a scholar, the scenes familiar to the young, birthdays, the change of seasons, anecdotes connected with individuals, may be made most impressive means for fixing sacred truth in the mind. No doubt these are to be sparingly used, and made subservient to the object designed—the instruction of the child. The great aim of the lesson may be lost by the interest of a story. The Spanish artist obliterated certain vases which he had introduced into a painting of the Lord's Supper, because he observed that every spectator was at once affected by the exquisite finish of these ornaments, instead of being interested in the great subject of his art. So a teacher ought to keep his main object the chief aim of his illustration. Mere story-telling makes a child sentimental; but the pictorial illustration of truth makes a child intelligently acquainted with most essential doctrines, and makes a teacher more successful in doing good, as it

* Dr. Guthrie on "The Parables."

makes him always ready to enforce the lessons of the Bible. "Wherever the Saviour went, He imparted some peculiarly appropriate instruction, and that often founded on circumstances which had just occurred. Thus He teaches us to blend with every engagement of life some spiritual associations, and to carry our religion with us, not merely for use on great occasions, but as an available treasure always near our hearts, ready for immediate use."

Tenderness distinguished the manner of the Great Teacher. He did not speak as the masters of schools were wont to do, when uttering their oracular sentences. "The great lights of the world, brilliant but cold, have not often reflected much of this gentle virtue. Philosophers and sages have deemed susceptibility of heart unbecoming their character and vocation. A gifted and God-sent man, it is thought, must be superior to all the tenderer and softer impulses of ordinary human nature; and it is found, in fact, that when men imagine they are appointed to act in God's name, they at once assume a sort of holy isolation, and crucify the common feelings and sympathies which bind them to their fellow-creatures. The speak *down* to humanity, instead of standing on its level, and mingling in its sorrows and joys." But Christ was made "in all things like unto His brethren." He had every human sensibility, and ever evinced a thorough sympathy with the condition of those whom He taught. His heart spoke through His words, and gave singular pathos to His counsels, and even His rebukes. His intercourse with the family of Bethany revealed His tenderness in a striking degree. He entered into their circumstances; and while He taught the lofty

and inspiring doctrines of resurrection and re-union, He wept with the bereaved and weeping sisters. His tenderness melted the heart of "the woman that was a sinner," encouraged the long invalid to touch the hem of His garment, and gave new hope to the accused adulteress. His tenderness pitied the widow as she followed the bier of her only son, and made her heart sing with joy as she embraced the restored life of her earthly all. It spoke forgiving love to the guilty Peter. It uttered the most pathetic wail in history over the city that received Him not—"O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" For the faithful few, the women who followed Him along the Dolorous way, weeping as they went, he had His tender consolation. And in His last agony, His human tenderness spoke sympathy and comfort to His sorrowing mother.

> "A son that never did amiss,
> That never shamed His mother's kiss,
> Nor crossed her fondest prayer:
> Even from the tree He deigned to bow
> For her His agonized brow—
> Her, His sole earthly care."

Nor is this tenderness less marked in His teaching of the disciples. They were often dull of understanding, obstinate in their views, prepossessed by their prejudices, blundering in their efforts, yet He bore with them. He did not drive them, but dealt tenderly with their infirmities. And when at length sorrow filled their hearts at the thought of His removal, He soothed them with ever-memorable words of comfort, which have been a balm

to troubled souls ever since. He forewarned them in the most affectionate manner of dangers from their imperfect natures, from the world, and from Satan. He was as a brother—"a friend that sticketh closer than a brother"—among them. He called them not servants, but friends. He made them aware of His tenderest feelings towards them, when He prayed His Father for them that they might be kept from evil while in the world, and at last be brought to the Father's house, to be with Him. He assured them that He went to His Father and their Father, to His God and their God. "The law of kindness was on His lips." He illustrated charity in all His actions. He did not cry, nor lift up, nor cause His voice to be heard in the streets. He did not break the bruised reed, or quench the smoking flax.

"His heart o'erflows with tenderness,
His bowels melt with love."

His tenderness made children love Him. He invited them to His presence, took them up in His arms, and spoke kindly to them. His words respecting them are full of sympathy, and called forth their Hosannas to His name.

This was the model Teacher whom the beloved disciple, once a son of thunder, at length copied. St. John the divine was the apostle of love. Tenderness was a great feature in the manner of St. Paul. "There is one expression in his address to the Ephesian elders which reveals in a short compass the whole spirit and marrow of his preaching: 'Remember that by the space of three years, I ceased not to warn every one of you, night and day, with tears.' The terror of the Roman government could not extract from his firmness one single groan;

but the sight of an immortal soul perishing in its iniquity, and pleased with its delusions, altogether unmanned him, and suffused his face with tears, which in other cases would have been the sign of weakness."* So has it been with many who followed the great Teacher. Dr. Payson, a Christ-like man, tells us, "I never seemed fit to say a word to a sinner, except when I had a broken heart myself; when I was subdued and melted into penitence, and felt as though I had just received a pardon to my own soul, and when my heart was full of *tenderness* and pity." Amphion, in the classic legend, is said to have drawn stones to him by his harp, and Orpheus to have gathered the wild beasts around him; but this tenderness of a Christian teacher is the great means of melting hearts and winning converts to the Lord. Teachers, be Christ-like in tenderness and forbearance. You will have dulness, obstinacy, carelessness, frequent disobedience to encounter in your scholars; but meet all with kindness and forbearance. Love alone will conquer. Goldsmith, in his "Deserted Village," pays the high compliment to the parish clergyman that

> "Even children followed, with endearing wile,
> And plucked his gown, to share the good man's smile."

Much more should the Sabbath-school teacher's manner be such as will gain the affection and the confidence of children. But it may be acquired by the imitation of Christ, through the grace of His Spirit.

Fidelity marked the teaching of Christ. He spake with authority. He was fully persuaded of the truth of His doctrine. "Verily, verily," was the frequent form by

* James's "Earnest Ministry."

which He prefaced His divine sayings. What He knew to be most necessary, and best suited to the case of His disciples, He faithfully taught. He made the most of His opportunity, as a faithful steward of the mysteries of God. He was instant in season and out of season. His zeal consumed Him. There was the evidence of thorough devotedness about all that He was and all that He said, and which made the people listen with eagerness, and say once and again, "Is not this the Christ?" "This is of a truth that Prophet." None can question the fidelity of this Teacher. But the same, though in an inferior degree, must characterize all His servants. "Moreover," says St. Paul, "it is required in stewards, that a man be found faithful." And he could appeal thus to those whom he had taught the gospel of Christ: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house." The celebrated Greek is said to have dipped his pen in intellect before he wrote; but the Christian teacher must have the tongue of fire, that he may speak warmly, and as a man in earnest to fulfil his work.

Diligence is essential to faithful and successful teaching. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, *receiveth blessing from God.*" Bengel says, "Many a flake of snow, and even many a layer of it, may be absorbed by the moisture of the ground; but

at length, as it continues to fall, the whiteness of the field shows that it is gaining the ascendant. Therefore, go on scattering the good seed whenever you can; lose no opportunity; do your best." Speak with authority, as believers in what you utter. Speak earnestly, as intent upon your work, and anxious to win the hearts of your scholars to Christ. By such fidelity, you may at length be able before the throne to say, "Behold me and the children Thou hast given me."

Christ was a prayerful Teacher.—Prayer was a marked feature of His life. He was often in this exercise. He rose a great while before day to pray. He continued all night at times in prayer. He sought Divine strength for His human trial and toil. He prayed for His disciples. The 17th chapter of St. John's Gospel is expressive of the whole life of Jesus. How largely in that intercession do His fervent entreaties for His disciples appear! That is the sublime model for a teacher. The apostles were eminent in this art. How often do St. Paul's prayers mingle with his instructions in those Epistles that remain to us! Luther was mighty in this, and so was Calvin. So were John Welsh and Samuel Rutherford. Dr. Willet followed the godly advice of Cyprian to Donatus, to mingle frequent prayer with diligent reading. "Sometimes," he said, "speak to God, and sometimes let God speak to thee;" and he professed to his friends how much he had thereby improved his talent. The well-known Thomas Scott, the commentator, bears a similar testimony: "A spirit of continual prayer, mixed with reading, has been my practical help in all these things." A French writer remarks, that "the unction of the Spirit is a great master in this science, and it

is by prayer that we become His scholars." Follow the example of the great Teacher in frequent and fervent prayer for every fitness. Like Him, be intercessory for your scholars. This is your encouragement: "Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come *concerning my sons.*" Pray for the class collectively. Pray for each scholar separately. As Abraham said, "O that Ishmael may live before Thee!" so write prayers in the book of God's remembrance for those whom you would lead to the kingdom of heaven. Be Christ-like in prayer. "I often," says Doddridge, "make it my humble prayer, that God would teach me to speak to children in such a manner as may make early impressions of religion on their hearts." It was a suitable prayer for a learned divine, and it is by the same means that the Sabbath-school teacher can best succeed in impressing the hearts of scholars. Thus did Moses pray: "Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven." He sought the fulfilment of promises made to the fathers for their children. And the Lord heard him. David was eminently a man of prayer. In all his circumstances he prayed, and it was only when he acted otherwise that he fell. Sir John Bickerton Williams informs us of Matthew Henry, that "no journey was undertaken, nor any subject or course of sermons entered upon; no book committed to the press, nor any trouble apprehended or felt; without a particular application to the mercy-seat for direction, assistance, and success." Thus God owned his labours; and so will He bless the diligent efforts of the prayerful teacher.

The life of the great Teacher was the life of His teaching. —It was in all respects as He taught. It reached the beau ideal of all His exhortations. It was entirely consistent with all that He professed. It was a commentary upon His words, and confirmed all His counsels. It was full of *holiness.* He was "holy, harmless, undefiled, and separate from sinners." "He did no sin, neither was guile found in His mouth." He was holy, as God His Father was holy. In all His conversation the beauty of holiness was apparent. He was full of the Holy Ghost. His life was an obedience to the Father's will. "My meat," said He, "is to do the will of My Father." In this He has left us an example that we should walk in His steps. "He could say, Which of you convinceth Me of sin?" Pilate, His judge, could find no fault in Him. Holiness of character gives a great power to teaching. It makes the teacher an illuminated gospel—a living epistle. It exemplifies the effect of Christian truth, and is the strongest commendation of it to others. It was this which marked out Dr. Payson, and Henry Martyn, and Robert M'Cheyne. The latter earnestly cultivated holiness. "He was never satisfied with his own attainments in holiness; he was ever ready to learn, and quick to apply, any suggestion that might tend to his greater usefulness. Two things he seems never to have ceased from—the cultivation of personal holiness, and the most anxious efforts to save souls." Hence it was testified of him, that not the words he spake, but the *holy manner* in which he spoke, was the chief means of arresting souls." * This is only to be got by means of a holy life. The teacher as well as the preacher needs

* Bonar's "Life and Remains of the Rev. R. M. M'Cheyne."

this. It is indispensable to every Christian. Much more is it essential to an instructor of Christian truth. St. Paul could appeal to this as a mark of his teaching. He could say to the Thessalonians, "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." It was stated of the Rev. Mr. Calder, by his successor Dr. M'Donald—"The fruit of the holy and gracious Spirit poured out on thee, broke forth in manifest beauty day by day in thine actions. This so preserved thy character from reproach, that even enemies could find no occasion against thee, except as in the case of Daniel, on account of thy godliness alone." * Follow holiness, then, O teacher, that you may be Christ-like, and that you may confirm by your life what you counsel by words.

Christ's life was full of good works.—He went about continually doing good. He was ever beneficent. He bent down over every case of sorrow, disease, and affliction that was presented to Him, and He healed them all. It was His nature to show kindness, to speak love, to do good. Charity was exemplified in His life of philanthropy. All that He became, did, and suffered, was philanthropic. He embodied the love of God to man and brought it to the guilty by means of His incarnation and the cross. He made it conspicuous by praying for those who crucified Him, and by dying for the guilty who sinned against Him. All who follow Him are also full of good works. The teacher's life has its most emphatic testimony from its benevolence. It does more than reach the scholars; it affects parents, and even on-lookers. When a Christian

* Kennedy's "Apostle of the North."

follows up his instructions by a life of good works, consistently carried out, he makes a marked impression. Seek, then, occasions to do good. You will find many opportunities. You can create them, for there is ample room in a world of sin.

Christ's life was *self-denying*. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He was possessed of all that could minister to His comfort, yet while on earth His lot was one of poverty, toil, and suffering. He gave up all His heavenly advantages for the cross to which He submitted Himself, in order that He might save what was His by right. He surrendered out of love for souls. He endured hunger, thirst, weariness, solitude, pain, enmity, and the very curse of Heaven, that He might accomplish redemption. "For the joy set before Him, He endured the cross, despising the shame;" but He has exhorted His disciples to practise the same great virtue. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me;" this has to be practised still. The advice given by the apostolic Eliot, who went to America with the pilgrims, and who laboured among the Indians, was, "Study mortification, brother; study mortification!" * and it is still necessary. Henry Martyn records, "I resolved on my knees to lead a life of more self-denial: the tone and vigour of mind rose rapidly: all those duties from which I usually shrink seemed recreations." †

Self-denial is the discipline by which the noblest characters have been formed. It has often been the prepara-

* Mather's "Life of Eliot." † Sargeant's "Memoir of H. Martyn."

tion for greatness. When allied to the love of Christ, and practised for the sake of doing good, it is one of the highest virtues. It has more of the passive than of the active virtues; more difficult of acquisition, but more royal in nature, and more beatific in influence. If a teacher is to be useful he must practise it. Trials, disappointments, and even persecutions must not scare him from his chosen work. Like St. Paul he must say, "None of these things move me, neither count I my life dear unto myself, that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Teacher, be Christ-like. "Grow up in Him in all things who is the Head, even Christ." Take the words of the great Teacher, whose disciples you are, as the mottoes of your career.

1. "*Wist ye not that I must be about My Father's business?*" That business interested and absorbed Him. It engaged all His thoughts, feelings, and energies. It was His consecrated service. Have you the spirit of Christ? Then, like Him, you will be about your Father's business. You will think it strange to be otherwise employed, or to be suspected, wherever you may be, of being engaged in anything else. Let your work be a passion, a pursuit, a business. Let it possess you, draw forth all your energies, your zeal; your care, your prayers, your watchfulness.

Thus you will realize the spirit of your Lord and your Exemplar when He said, "I must work the works of Him that sent Me while it is day; the night cometh, when no man can work."

2. "*It becometh us to fulfil all righteousness,*" was another word of our Lord when about to enter on His

public labours. Nothing less than all righteousness was to be His object. This was His one idea. There was no room for a second or an inferior. To do right was the happiness of His life—though it might cost pain, and death, the bloody sweat and the heavy cross, the Agony and the Passion. Having adopted this, He went on until He could say, "I have finished the work which Thou gavest me to do." "It is finished." Thus it becometh you to do right—to fulfil all righteousness—to accomplish the work given you to do. Nothing sinister, nothing mean, nothing wrong, nothing unchristian, must be yours. Following Christ, you seek to fulfil all righteousness, to do the will of God. In the Spirit of Christ do this, "and God will bring forth thy righteousness as the light," and pronounce over you the beatitude, "Blessed are they that do His commandments," and bestow on you the "righteous man's reward."

Let the example of Christ be your great model, in your life, in your labours, in your prayer. His life was lived in the same world as yours, and among similar trials and difficulties. But you are assured of His help and grace, because He died for you, and lives for you. Always bear about with you in the body the dying of the Lord Jesus, that the life also of Jesus may be manifest in your body."

The presence of Christ will be your comfort, encouragement, and blessing. When your life is in Him, His life is in you. It is no more you that live, but Christ that liveth in you. "If ye abide in Him, and His words abide in you, ye shall ask what ye will, and it shall be done unto you."

Follow Him, and when "He who is your life shall

appear, then shall ye also appear with Him in glory." He who will then be seated on the throne will hail you with a welcome, and say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

"My dear Redeemer and my Lord,
I read my duty in Thy Word;
But in *Thy life* the law appears
Drawn out in living characters.

"Such was Thy truth, and such Thy zeal,
Such deference to Thy Father's will,
Such love, such meekness so divine,
I would transcribe and make them mine.

"Cold mountains and the midnight air
Witnessed the fervour of Thy prayer;
The desert Thy temptations knew,
Thy conflict and Thy victory too.

"Be Thou my pattern: make me bear
More of Thy gracious image here;
Then God, the Judge, shall own my name
Amongst the followers of the Lamb."

WATTS.

XVIII.

The Teacher's Reward.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—MATT. v. 19.

"Faithful the love thou sharest,
All, all is well with thee:
The crown from hence thou bearest
With shouts of victory.
In thy right hand to-morrow,
Thy God shall place the palms;
To Him who chased thy sorrow,
How glad will be thy psalms."

PAUL GERHARD.

THE doctrine of Christian rewards is largely referred to in Holy Scripture, and may properly be studied by the believer, and realized in all its stimulating and encouraging influence by the faithful labourer in the vineyard of the Lord. Nothing is lost that is done in the name of Christ, and for the glory of God and the good of men. It is recorded by the All-seeing; it is self-registered on the tablets of the Divine Omniscience. The electric currents of the spiritual world are affected by what is done here, and make their own record in the archives of the Divine remembrance. The works of men are to be the foundation of their judgment by the great King. It is true we are saved

by *mercy*. By no other way than through the atonement of Christ, as believed and accepted, can we ever be justified before God. By no other means than the sanctifying grace of God can we ever be enabled to yield obedience to the will of God, or to bring forth good works in our lives. But judgment is according to justice, and it is therefore said to be according to works. Rewards of the believer for his works of faith and labour of love must depend upon the righteous arrangements of a just God, not upon the distinguishing favour of mercy. "We cannot understand the merit of reward. Mercy may be the basis of the constitution under which it is given, but reward can respect rule and conditions alone."* Rewards are held out in Scripture, by the authority of God, to the faithful. It is understood, that by grace alone can any be able to gain them. But the merit is not the less real, and not the less worthy of recognition. It is not the law of our salvation, but of our glorification. It does not invalidate or depreciate free grace, but proves it, and magnifies it, by showing what is in the renewed heart, and how the new nature acts.

When, therefore, the believer enters upon the life of faith, he is animated and encouraged by the hope of reward. This meets him at the very outset of his Christian career, and gives a peculiar character and aim to all that he does. He is in a "race," and looks for the "prize." With singleness of aim, he "runs" that he may "obtain;" and can say, with the apostle, "This one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God

* Dr. Winter Hamilton's "Rewards and Punishments."

in Christ Jesus." He is in a conflict, and hopes to gain the reward of the conqueror, to whom are given so many promises of honour, or of privilege, or of power—as of a right "to eat of the tree of life, which is in the paradise of God;" or to receive "the white stone;" or to sit with Christ upon His throne. He has a trust of "few things," and is encouraged to be faithful by the hope of being rewarded with the rule of "many things." He sows seed, with the expectation of a harvest to remunerate his toil. He reaps that he may receive wages. He surrenders present advantage, as Moses, having "a respect unto the recompense of reward." He endures the "light affliction which is but for a moment" that he may have wrought out for him, "a far more exceeding and eternal weight of glory." He sojourns in tents here as a stranger, that he may reach "the city that hath foundations, whose builder and maker is God." "Through faith and patience" he endeavours to "inherit the promises." He suffers, that he may reign with Christ. He labours, that he may "enter into rest." He prepares for meeting with Christ, and looks for His appearing, that he may receive the crown of glory. He makes his earthly experience anticipative of the reward of heaven.

These rewards, and the expectations founded on them, have been encouraged by God Himself. The industrious pursuit of them is not, therefore, unbecoming; it is the fulfilling of the law. Of course the mercenary aim is not the ruling motive of the true believer. He labours from love; but so long as he is constituted as he is, he is susceptible of the hope of reward, and is stimulated by the prospect. There is nothing sinful in the desire.

Our Lord Himself felt its influence support Him in His darkest, sorest, heaviest hour. "For the *joy* that was set before Him, He endured the cross, despising the shame." The apostles felt the power of the promised reward. St. Paul entered into it with ardour, and was moved by it to more devoted action. Even at the last he could say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

The illustrations afforded in Scripture show that there is a reward for services done to the Lord and to the needy in His name. The alabaster-box has its constant fragrance, the widow's mite has its perpetual value, and the cup of cold water given to a disciple in the name of a disciple, shall in no wise lose its reward. He that converteth a sinner from the error of his way, not only saves a soul from death, and hides a multitude of sins, but receives his reward, and is glorified among those who have "turned many to righteousness," and on that account "shine as the stars for ever and ever."

Sabbath-school teacher! your work has its record in the court of the All-observant and Just. It will have its reward also from Him. Your teaching and your usefulness to others will not stand in lieu of regeneration of heart. You cannot purchase heaven by works of righteousness. You are not more fit for glory because you labour in the school and train the young in the way they should go. You must be saved by faith in Jesus Christ for the remission of sins, and by the washing of regeneration, and the renewing of the Holy Ghost. But your faithful, prayerful efforts to do good, for the love you

bear to Jesus and your desire to save souls, will not be lost sight of, or passed over, or be unrewarded.

You have a reward in the conscientious conviction of having attempted to do something for the cause of Christ. The satisfaction of an earnest effort is much to a serious, true-hearted soul. This is regarded by God. The offering of your services arises as incense from the altar. "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish." The work of faith depends not on its success for its reward. It is judged by itself; is estimated according to its motive and zeal, and is rewarded accordingly. This is more than the satisfaction of a good conscience. It is recognition by the great Judge, who assigns to the fidelity the honour that is due.

The teacher is rewarded by the diligence and attention of his class. These encourage his efforts, his prayers, and his zeal. When docility, affection, and progress characterize his pupils, the teacher believes that his labour is not in vain. The opening intelligence, the impressed heart, and regular attendance of his class, reward his preparations and effort. When the outward life of his scholars seems to improve, and is a manifest result of lessons given in the school, the soul of the teacher swells with thankfulness, and reaps a harvest for his pains.

But the faithful teacher is not satisfied with these fruits. His aim is directed towards the salvation of the souls of his scholars, and the joy for their conversion would be indeed a reward sufficient to content his heart. When the holy and painstaking teacher sees inquiry arise, or deep convictions move among his class, he is

conscious of a high recognition of his efforts. For this he earnestly prayed; for this he untiringly laboured; for this he ceaselessly watched. Like the husbandman, who walks daily near the ground where he has cast his seed, and looks for the blade to rise, so the pious Sunday-school teacher watches, in faith and prayer, for the first token of concern—the first motion of spiritual life in the soul of his scholars. That sight would amply repay his labours. That result would be his highly valued reward. Such a result an archbishop, who had filled the highest offices in Church and State, confessed that he would have esteemed more than all the honours which his king had heaped upon him. But this may be yours, O teacher! You may lead a soul to Christ; you may be the means of converting a sinner from the error of his way; you may be the spiritual parent of your class. Seek this reward. Lose not sight of such a prize. Strive to win it. By prayer and pains, at home and in your class, you may be wise to win souls, and have, in the day of the Lord, those whom you have taught on earth as your joy and crown of rejoicing. To stand among them before the Lord, and to say, "Behold me and the children whom Thou hast given me," must be a conscious dignity, surpassing all that ever gained laurels or crowns on earth. The humble, unobserved, yet faithful teacher, may reach that height. Many unknown here beyond the few their labours influenced, shall at last realize that satisfaction before an assembled world.

You may labour here and not learn whether you have been useful. You may, like Elijah, be disappointed, and think you have done nothing; but at the great day

persons may come from east and west, and bear testimony, that at your lips they learned the story of grace, and by your entreaty were brought to Jesus. As these disclosures are made known to the enraptured teacher, what joy and thanksgiving will fill his soul! The bread cast on the waters is found after many days; and the influence exercised in faith has returned in increase of thirty, sixty, or an hundredfold, as each scholar, saved by your instrumentality, brings along with him the results of his own faithful work.

"A small proportion of the conversions effected by the instrumentality of the Sabbath school is known to its teachers.

"We are far from claiming for the Sabbath school the merit of the conversion of all its scholars who are converted. Bibles, Christian friends, religious works, and the preaching of the gospel, may have had equal or superior influence over them; but the numerous conversions which may be traced directly to the Sabbath school, entitle us to conclude, that there are many others whom the judgment day alone will reveal. They are seen as yet only like the first stars which appear on the brow of eve as the day wanes, but they shall be seen hereafter like the starry host in the noon of night, shining in the firmament for ever and ever.

"A few years ago, a teacher in England on his death-bed lamented to a Christian friend, that though he had been a teacher for twenty-four years, he had seen no fruit from his instructions. He died. His friend being in another part of England, shortly afterwards, was asked by a gentleman if he was acquainted with Mr. ——, naming the departed teacher. On being told of his

death, he said feelingly, 'It was through his instructions that I was brought to the knowledge of Christ.'

"Success, we believe, is always in proportion to exertion. Whitfield's astonishing influence may have been much greater than that of others who were equally devoted; but had he abated one degree of his fervent zeal, there would have been a proportionate decrease in his influence. Were every teacher imbued with his spirit, or with the spirit of M'Cheyne of Dundee, Harlan Page, Thomas Cranfield, or Sarah Martin, the wilderness and the solitary place would be glad, and the desert rejoice and blossom as the rose. The following is a valuable example of successful teaching; it is from Mr. Watson's work on 'Senior Classes':—

"'A senior class was formed more than twenty years since, in the neighbourhood of London; it was composed of youths, whose conduct, as they advanced in years, gave great concern to the teachers, and caused anxious thought as to what could be done to promote their welfare, and at the same time preserve the discipline of the school. They were separated from the other scholars, and instructed in the meeting-house with which the school was connected, by a teacher who was affectionate in his manner, constant in his attention, and who was always concerned to get something to instruct and interest his young charge. He possessed no striking talents, but he had a taste for reading; and whatever he met with which he could turn to account for his class, was noted down in a book, kept by him for that purpose, and which thus became a storehouse from whence he was always able to draw forth something to illustrate or enforce the subject of his instructions; his success in

attaching to himself the affection of his scholars was great. Severe affliction, however, caused him to seek surgical assistance in one of the metropolitan hospitals; and when the young people came to the place of instruction, and found their teacher gone, they learned where he was, and proceeded thither with their Bibles: and every Sunday, while he continued there, these youths formed a class round his bed, and received, to the astonishment of the other patients in the ward, the Scriptural instruction of their much-loved teacher. An early death prevented his witnessing the more important results of his labours; but those of his fellow-teachers who have survived have seen the greater part of these youths unite themselves with the people of God, and follow their teacher in his work of faith and labour of love, in various departments of Sunday-school work. Where is the school in which such a teacher is not to be found?'" *

"I was standing by the side of my mother, under the spacious porch of Dr. Beattie's Church, Glasgow, awaiting the hour for afternoon service, when I observed two young men turn the corner and walk towards the church. They were dressed in their working clothes, unshaven and dirty, and slightly intoxicated. As they passed the church-door they assumed a swaggering, irreverent gait, laughed, and finally commenced singing a profane song. My mother turned to me, and said, 'Follow these two men, and invite them to a seat in our pew.'

"I soon overtook them, and delivered my mother's message. One laughed scornfully, and began to swear; the other paused and pondered; he was evidently struck

* Inglis' "Sabbath School."

with the nature of the invitation. His companion again swore, and was about to drag him away. But he still paused. I repeated the invitation, and in a few seconds he looked in my face and said, 'When I was a boy like you, I went to church every Sunday. I have not been inside of a church for three years. *I don't feel right.* I believe I will go with you.' I seized his hand, and led him back to the house of God, in spite of the remonstrances and oaths of his companion. A most excellent sermon was preached from Eccles. xi. 1, 'Cast thy bread upon the waters; for thou shalt find it after many days.' The young man was attentive, but seemed abashed and downcast.

"At the conclusion of the service, my mother kindly said to him, 'Have you got a Bible young man?' 'No, ma'am; but I can get one,' was his reply. 'You can read, of course?' she said. 'Yes, ma'am.' 'Well, take my son's Bible until you procure one of your own, and come to meeting again next Lord's Day. I will always be happy to accommodate you with a seat.'

"He put the Bible in his pocket and hurried away. At family-worship that evening, my mother prayed fervently for the conversion of that young man.

"Next Sunday came, and the next, but the stranger did not appear. My mother frequently spoke of him, and appeared grieved at his absence. He had, doubtless, been the subject of her closet devotions. On the third Sabbath morning, the young man again entered our pew. He was now dressed genteelly, and appeared thin and pale, as if from recent sickness. Immediately after the benediction, the stranger laid my Bible on the desk, and left the house, without giving my mother an oppor-

tunity she much desired, of conversing with him. On one of the blank leaves of the Bible we found some writing in pencil, signed 'W. C.' He asked to be remembered in my mother's prayers. Years rolled on; my mother passed to her heavenly rest; I grew up to manhood, and the stranger was forgotten.

"In the autumn of 18—, the ship *St. George*, of which I was the medical officer, anchored in Table Bay.

"Next day being Sabbath, I attended morning service at the Wesleyan Chapel. At the conclusion of worship, a gentleman seated behind me, asked to look at my Bible. In a few minutes he returned it, and I walked into the street. I had arranged to dine at the 'George,' and was mounting the steps in front of that hotel, when the gentleman who had examined my Bible laid his hand on my shoulder, and begged to have a few minutes' conversation. We were shewn into a private apartment. As soon as we were seated he examined my countenance with great attention, and then began to sob; tears rolled down his cheeks; he was evidently labouring under some intense emotion. He asked me several questions, my name, age, occupation, birth-place, &c. He inquired if I had not, when a boy, many years ago, invited a drunken sabbath-breaker to a seat in Dr. Beattie's Church. I was astonished—the subject of my mother's anxiety and prayers was before me. Mutual explanations and congratulations followed, after which Mr. C. gave me a short history of his life.

"He was born in the town of Leeds, of highly respectable and religious parents, who gave him a good education, and trained him up in the way of righteousness. When about fifteen years of age, his father died, and his

mother's straitened circumstances obliged her to take him from school, and put him to learn a trade. In his new situation he imbibed all manner of evil, became incorrigibly vicious, and broke his mother's heart. Freed now from all parental restraint, he left his employers and travelled to Scotland. In the city of Glasgow he had lived and sinned for two years, when he was arrested in his career through my mother's instrumentality. On the first Sabbath of our strange interview, he confessed that after he left church he was seized with pangs of unutterable remorse. The sight of a mother and son worshipping God together recalled the happy days of his own boyhood, when he went to church and Sunday school, and when he also had a mother—a mother whose latter days he had embittered, and whose gray hairs he had brought with sorrow to the grave. His mental suffering threw him on a bed of sickness—from which he arose a changed man. He returned to England, cast himself at the feet of his maternal uncle, and asked and obtained forgiveness.

"With his uncle's consent he studied for the ministry; and on being ordained, he entered the missionary field, and had been labouring for several years in Southern Africa.

"'The moment I saw your Bible this morning,' he said, 'I recognized it. And now, do you know who was my companion on the memorable Sabbath you invited me to church? He was the notorious Jack Hill, who was hanged about a year afterwards for highway robbery. I was dragged from the very brink of infamy and destruction, and saved as a brand from the burning. You remember Dr. Beattie's text on the day of my

salvation:—'Cast thy bread upon the waters; for thou shalt find it after many days.'"

How many proofs of this have been already brought to light, fitted to encourage the faithful teacher, and to animate him by the hope of an ample recompense in the souls whom he may find in the kingdom of heaven, saved by his instrumentality! One class in Edinburgh, taught by a devoted Mr. Clark, who afterwards became a schoolmaster at Sierra Leone, consisted of sixteen boys, of whom *fourteen* were brought to the Saviour and became preachers of the gospel. What a large increase was this! What a full reward to the labouring teacher! In a school in New England where there were two hundred and thirty-one scholars, no fewer than one hundred and twenty-one were known to have become hopefully pious. From them how many blessed influences must have gone forth, and parents, friends, and scholars, been converted to the Lord.

"My fancy," says Angell James, "has sometimes presented me with this picture of a faithful teacher's entrance to the state of everlasting rest. The agony of dissolution is closed, the triumph of faith completed, and the conquering spirit hastens to her crown. Upon the confines of the heavenly world, a form divinely fair awaits her arrival. Rapt in astonishment at the dazzling glory of its celestial inhabitant, and as yet a stranger in the world of spirits, she inquires, 'Is this Gabriel, the chief of all the heavenly hosts, and am I honoured with his aid to guide me to the throne of God?' With a smile of ineffable delight, such as gives fresh beauty to an angel's countenance, the mystic form replies, 'Dost thou remember little Elizabeth, who was in yonder world a

Sunday scholar in thy class? Dost thou recollect the child who wept as thou talkedst to her of sin, and directed her to the cross of the dying Redeemer? God smiled with approbation upon thy effort, and by His own Spirit sealed the impression upon her heart, in characters never to be effaced. Providence removed her from beneath thy care before the fruit of thy labour was visible. The seed, however, had taken root, and it was the business of another to water what thou didst sow. Cherished by the influence of heaven, the plant of religion flourished in her heart, and shed its fragrance upon her character. Piety after guarding her from the snares of youth, cheered her amidst the accumulated trials of an afflicted life, supported her amidst the agonies of her last conflict, and elevated her to the mansions of immortality; and now behold before thee the glorified spirit of that poor child who, under God, owes the eternal life on which she has lately entered to thy faithful labours in the Sunday school, and who is now sent by our Redeemer to introduce Thee to the world of glory as thy first and least reward for guiding the once thoughtless, ignorant, wicked Elizabeth to the world of grace—Hail happy spirit! Hail, favoured of the Lord! Hail, deliverer of my soul! Hail to the world of eternal glory!'

"I can trace the scene no farther. I cannot paint the raptures produced in the honoured teacher's bosom by this unexpected interview. I cannot describe the mutual gratitude and love of two such spirits meeting on the confines of heaven; much less can I follow them to their everlasting mansion, and disclose the bliss which they shall enjoy before the throne of God. All this and a

thousand times more, is attendant upon the salvation of one single soul. Teachers, what a motive to diligence!"*

There is still higher reward from God Himself. There is something beyond the satisfaction of conscience, and greater than the pleasure of seeing those whom you have taught, by line upon line, amidst much obstinacy, disobedience, waywardness, and almost disappointed hope, safe in glory. The Judge of all assigns rewards proportionate to the works of faith on earth. He gives degrees in glory, according to the spiritual activity and usefulness of the redeemed. He assigns to the high places His most faithful servants. He gives largest honours to those who have brought in most fruit.

Let this now stir your souls, O labourers in the vineyard! You must give an account of your stewardship! that should impress you with responsibility. You are promised a reward: this should stimulate you to faithfulness. Set, then, this joy before you; while in dependence on grace—on the Spirit of Christ—you seek to teach a little child the knowledge of the Saviour. You are doing a great work, whose effects will last through all eternity. You may save a soul. You may polish a diamond, and make that which seems black and dim, a gem in the Redeemer's crown. You may divert energy from sin to God, and secure to the Church another such mind as Paul, or Augustine, or Luther, or Wesley—a Howard, a Wilberforce, or a Fry, or a Carey, a Williams, or a Judson. "God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do

* "Sunday-School Teacher's Guide."

shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."

"Work on. One day, beyond all thoughts of praise,
A sunny joy will crown thy head with rays,
Nor other than thy need, thy recompense."

G. MACDONALD.

"'I have laboured in vain,' a teacher said,
And her brow was marked by care;
'I have laboured in vain.' She bowed her head,
And bitter and sad were the tears she shed
In that moment of dark despair.

"'I am weary and worn, and my hands are weak,
And my courage is well-nigh gone;
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
Where the seed of the Word is sown.'

"And again with a sorrowful heart she wept,
For her spirit with grief was stirred;
Till the night grew dark, and at last she slept,
And a silent calm o'er her spirit crept,
And a whisper of 'peace' was heard.

"And she thought in her dream that the soul took flight
To a blessed and bright abode;
She saw a throne of dazzling light,
And harps were ringing, and robes were white,
Made white in a Saviour's blood.

"And she saw such a countless throng around
As she never had seen before—
Their brows with jewels of light were crowned,
And sorrow and sighing no place had found,
For the troubles of time were o'er.

"Then a white-robed maiden came forth and said,
'Joy! joy! for thy trials are past!
I am *one* that thy gentle words have led
In the narrow pathway of life to tread—
I welcome thee home at last!'

" And the teacher gazed on the maiden's face;
She had seen that face on earth,
When, with anxious heart, in her wonted place,
She had told her charge of a Saviour's grace,
And their need of a second birth.

" Then the teacher smiled, and an angel said,
'Go forth to thy work again;
It is not in vain that the seed is spread;
If only *one* soul to the cross is led,
Thy labour is not in vain.'

" And at last she woke, and her knee she bent
In grateful, childlike prayer—
And she prayed till an answer of peace was sent
And Faith and Hope as a rainbow blent
O'er the clouds of her earthly care.

" And she rose in joy, and her eye was bright,
Her sorrow and grief had fled—
And her soul was calm and her heart was light,
For her hands were strong in her Saviour's might,
As forth to her work she sped.

" Then rise, fellow-teacher, to labour go!
Wide scatter the precious grain—
Though the fruit may never be seen below,
Be sure that the seed of the Word shall grow;
Toil on in faith, and thou soon shalt know
'Thy labour is not in vain!'"

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